

19 1915

To Dr. Fuley
With the editor's compliments.
 EDUCATION NUMBER

VOL. III.

No. 2

The Quarterly Journal

of the

Society of American Indians

"The honor of the race and the good of the country shall be paramount"

APRIL-JUNE, 1915

ARTHUR C. PARKER, Editor-General

Contributing Editors

SHERMAN COOLIDGE, B. D. HOWARD E. GANSWORTH, M. A.
 HENRY ROE-CLOUD, A. B., B. D. CARLOS MONTEZUMA, B. S., M. D.
 JOHN M. OSKISON, A. M.

CONTENTS

<i>Editorial Comment</i>	- - - - -	65
<i>The Editor's Viewpoint</i>		
<i>The Persistence of Barbarism in Modern Civilization</i>	- -	76
<i>Red Patriots in the Revolution—By Alnoba Waubunaki</i>	-	82
<i>Industrial and Vocational Training in Indian Schools—By Arthur C. Parker</i>		86
<i>Higher Civil Service Standards—By Emma D. Goulette</i>	- -	98
<i>Sophia C. Pitchlynn—By Gawasa Wanneh</i>	- - -	104
<i>The Value of Higher Academic Training—By Evelyn Pierce</i>	-	107
<i>Education for the Indian—By Gen. R. H. Pratt</i>	- - -	110
<i>The Bulletin Board</i>	- - - - -	114
<i>The Lawrence Conference Subject</i>	- - - - -	115
<i>In the Editorial Sanctum</i>		
<i>McKenzie, Thinker</i>	- - - - -	122
<i>Sekosa, the Weasel</i>	- - - - -	124
<i>In the Path of the Morning Star</i>	- - - - -	127
<i>The Crow Indians</i>	- - - - -	129
<i>Book News and Book Views</i>	- - - - -	133
<i>Notes and Queries</i>		
<i>The Indian's Fondness for Music—By Evelyn R. Twoguns</i>	-	135
<i>History Making News</i>	- - - - -	137

Entered as Second Class Matter at the Post Office at Washington, D. C., in Accord
 with the Act of Congress, August 24, 1912
 Subscription to Members Included in Membership Fee. To Non-Members \$1.50.
 40 cents per copy

The Quarterly Journal of the Society of American Indians

The **Quarterly Journal of the Society of American Indians** is published every three months and issued as the official organ of the Society.

The editors aim to make the journal the medium of communication between students and friends of the American Indian, especially between those engaged in the uplift and advancement of the race. Its text matter is the best that can be secured from the pens of Indians who think along racial lines and from non-Indians whose interest in the affairs of the race is a demonstrated fact.

The Editorial Board has undertaken to carry out the purposes of the Society of American Indians and to afford the American Indian a dignified national organ that shall be peculiarly his own, and published independent of any governmental control.

The **Editorial Board** invites friends of the race to unite with the native American in providing the Journal with a high quality of contributions. Although contributions are reviewed as far as possible, the Journal merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech cannot be limited. Contributors must realize that the Journal cannot undertake to promote individual interests or engage in personal discussions. The honor of the race and the good of the country shall be paramount."

The **purpose of the Journal** is to spread as widely as possible for the use of Indians, non-Indian friends, students, social workers, and teachers the ideas and needs of the race, and to serve as an instrument through and by which the objects of the Society of American Indians may be achieved. We shall be glad to have the American press utilize such material as we may publish where it seems of advantage, and permission will be cheerfully granted providing due credit is given the Journal and the author of the article.

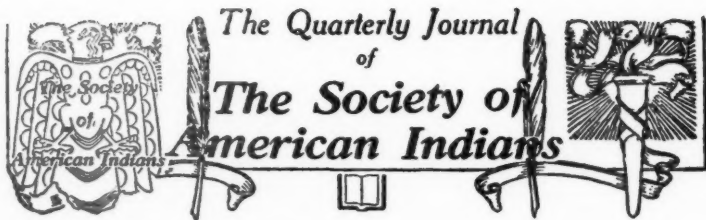
Authors and publishers are invited to send to the Editor-General, for editorial consideration in the Journal, such work of racial, scientific, or sociological interest as may prove of value to the readers of this publication.

All subscriptions and contributions should be sent to Arthur C. Parker, Editor-General, Barrister Building, Washington, D. C.



Plate 5

GEN. AND MRS. R. H. PRATT
The father and mother of the Indian school system



"The honor of the race and the good of the country shall be paramount"

VOL. III

WASHINGTON, D. C., APRIL-JUNE, 1915

NO. 2

Editorial Comment

BY THE EDITOR-GENERAL

The Fifth Annual Conference

HUMANITY cannot advance any faster than it can think. Work is the execution of thought—yours or some other man's. Work may become mechanical and require little brain exercise; it may even become an automatic habit. Thinking constructively never becomes mechanical. It costs effort and is the result of the combined efforts of many mental forces. Not many men are willing to think clearly. Not many men are capable, for they must have a fund of experience in order to think logically. But the man who has the desire may reach out after knowledge and experience and develop great ability to think.

These remarks have a great deal to do with this Society, with the Lawrence Conference and with the American Indian race.

The Indian cannot advance any faster than he can think. That the Indian problem still exists is due to the fact that the Indian has not produced enough great leaders of thought, who have taught their people to see and reach out after truth. The great mass of Indian humanity has not yet reached an intellectual stage where it is prepared to follow such leaders, for having no means of accurately testing the pleas of those who call to them, how shall they trust them? Only greater intellectual power can give them an insight into the depths of philosophy wherein they can say, "I surely see, I surely know."

Our conference at Lawrence will be composed of men and

women, both Indians and friends of the Indians, who desire to think, who desire to know and who seek the truth that shall make the red man free.

It is generally conceded that our subject should be "responsibility for the red man." There is food for thought in this topic which is outlined in our Bulletin Board. To think, to study, and to fully know the various facts that all are seeking to develop is highly important, for the Indian who is willing to develop his power to think is advancing the interest of his race and winning for it a place in the sun.

At historic Lawrence, within the classic halls of Kansas University there will be an ideal setting for those who come to reason together. There is much to be reasoned out, much to debate, much to achieve for the red race and for all mankind.

We are profoundly convinced, and more so today than a year ago, that a membership in this society is the great test of the sincerity of purpose of the Indian and of his white friend, in or out of the Federal Service. The final test is his presence at the annual conference and his participation in the deliberations that mark the progress and the salvation of the red man.

Come to Lawrence and think for your people and then pass on to them the inspiration you have received. Come and take upon yourself without shirking the work that has been laid out for you to do for other men.



**Paralysis through
Much Praise** THERE are two sure ways to kill a man. One is to violently attack him, with murderous intent, and the other is to praise him to death. Many subtle foes understand the advantage of this latter course, and when their victim falls, they hold up white-gloved hands and say, "Did I not also extol his virtue!"

Very few men are able to live up to high laudation. It swells some to the point of bursting; it places others in a false position that they do not deserve and their failures are the more conspicuous.

The Indian has two kinds of friends and two kinds of foes. One friend is the critical man who seeks to awaken the red man's latent powers, to spur him to greater endeavors whereby he may hold his own in the world of men; the other friend is he

who extols the Indian as having marvelous capacity and who should be given everything to make life easy for him. One foe is the man who believes the Indian is doomed by nature or should be doomed by civilization as a human weed, a useless, valueless creature who should be exterminated; and yet, the more subtle foeman is he who is loud in his praise outwardly, who despises the red man inwardly, seeks his undoing in secret, and then claims that the Indian's failure and inability simply means he must always have paid guardians.

Between the critical hard-headed friend and the praising, soft-hearted friend, the former does the Indian the most good, for after all, the hard-headed man may have a kind heart, while the praising friend may lack good judgment. Between the foe who goes squarely after the red man with bullets and brutality and the foe who smiles in his face, recites his praises abroad and then undermines his manhood by pauperizing schemes that destroy the sense and experience of responsibility; give us the foeman with his unsheathed sword. He at least will make a red man fight for his life.

A little praise is a wonderful tonic. It tells a man that his efforts are effective. Too much praise brings moral disintegration and breeds the superman who knows no law or ethics save his own. It creates false motives, and confuses both the man and his fellow men.

A just amount of criticism is helpful; how may we know our faults without it? Honest criticism makes us "see ourselves as others see us." Honest appreciation, that is not flattery, does the same. A man's progress can be inhibited forever by overpraise; a race of people can be paralyzed *en masse* by paternal pampering and by flattery, until they pass into a comatose stage where they can neither understand themselves, their needs nor their responsibility to humanity.

The red man does not need over much praise; he needs an appreciative understanding and nothing more.



**The
Phelps-Stokes
School Survey**

THERE has just been completed an important preliminary educational survey of the Indian School system of the United States. Surveys of matters affecting human interests are always important, for it is constantly needful to keep a system and its results in perspective with a view of determining their efficiency.

The value of a survey is determined largely upon the mental breadth of those who conduct it and largely upon the specific facts they set out to determine.

During the spring months nearly all Indian schools have been visited by either Prof. F. A. McKenzie, our Associate Chairman, or by Henry Roe-Cloud, Chairman of the Advisory Board. These men were not chosen for their connection with this Society primarily, but because they had all the qualities necessary to conduct the survey with purpose. Each is a man who is a builder in the educational world, each possesses a high degree of special training, and each possesses the power of digesting and assimilating facts.

What are the facts, the ultimate facts of the Indian school situation? We hope shortly to have Dr. McKenzie and Dr. Roe-Cloud tell us.

The importance of this survey may be known when we learn that it is fostered by the Phelps-Stokes fund of Yale.



**Industrial and
Vocational
Education
for Indians**

EDUCATION like life has many sides and many problems. Indeed education bears an intimate relation to the value of human existence. Adequate education should do several things for a man or woman; it should make him able to support himself and family, it should give him definite ideals and a field of thought beyond his immediate industrial pursuit, and it should make him realize his obligation and his relation to his fellowmen. He should see that he has a moral duty to give of his ability to the progress and to the uplift of humanity. Education that does not teach these objects and principles is inadequate.

A man or woman must first live physically to be of use to himself or the world. He has, therefore, to provide food, shelter and clothing for himself, for other men are busy doing the same thing for themselves. No man has a right to think that it is another man's duty to give him food, shelter, fuel and clothing. By doing things for other men he may, however, expect a just return for his work so that he can buy for himself and family the things they need for existence. It is a just thing to trade. The farmer can exchange his corn for the weaver's cloth or the lumberman's boards. Or he may go to a general buyer and take money in exchange for his corn and use

that money to buy cloth, or boards or whatever else he may desire. The principle is that to get things one must produce *by work* things or exchange *by working* or *by trading* his production, for the things he needs. No man should expect to have another man give him the necessities of life any more than he should expect that man to breathe or eat for him.

Every man today is striving to produce as much as possible in order to live as well as possible. The man who cannot produce a sufficient quantity of labor-power or of brain-power or of both combined is a failure, a non-competent. One of three things must be the matter with him: he is sick, lazy or ignorant. Civilization, teaching kindness and the love for mankind, tries to make the sick well and the ignorant intelligent, but it has no place and no encouragement for the lazy. They are social parasites, like leeches or tapeworms and try to live upon another man's blood. Civilization says to a man or a woman: work or die. Now why should an enlightened world condemn the man who will not work? Simply because he is not doing his share of the world's work and therefore is a dangerous example to human society. The criminal classes of the earth are recruited from the classes of men who would rather take what belongs to some one else without giving an equal return. Paupers and gamblers come from the same class of humanity.

The willful non-producer is a dangerous person because he is only willing to take and is not willing to give a just return for what he uses. There is no room for the non-producing and ignorant man in America.

To guard against this the country declares its ownership of all children insofar that it exercises a right to make them go to school and learn how to think in an orderly way, and learn the primary principles for getting an understanding of the world about them. As a rule it has assumed that this would give them sufficient incentive afterward to acquire a trade or profession—a vocation. This assumption has not been fully warranted by the results and there is therefore an increasing understanding of the value of industrial and vocational training co-extensive with the purely academic branches. Men and women must be equipped to make a living. To know exactly how to go at a trade or at special labor is an important endowment that the industrial world is willing to pay for. Experienced or trained help is first wanted and receives the most pay. Be-

ginners are only wanted as the labor supply falls short and beginners are paid the least of all workers.

Progressive schools recognize these principles, and, studying the community the young of which they are to educate, they seek to teach such trades or industries as the community calls for. Thus the rise of the vocational school whose aim is to train young men and women how to work well at their chosen vocation.

The country is determined that its citizens shall be self-supporting.

Among the special educational problems that seriously attract the attention of the Federal government itself is that of educating Indian pupils for self support. Able men have studied the conditions obtaining on Indian reservations and have weighed these conditions with those of the normal American community. Building upon these data they have sought to educate their pupils so as to be efficient workmen and competent producers in the environment in which destiny places them. Their aim in this direction is to give skilled training and an equipment to work well.

Considering the conditions now prevailing, the Government Indian school has done remarkably good service and its students have done credit to themselves and to the school. This fact is so definite that the good already done points out larger fields and higher goals.



The Land Rush at Colville

THE plea of the Colville Indians for a delay in the opening of their reservation is a pathetic one. Long this land has been theirs and they are yet unable to see why it should be thrown open for the rush of white settlers, or what justifies the determination to do so, so soon. It is said that the Indians must be given the benefit of civilization, must get into close and competitive contact with modern commerce, and that therefore, to benefit him, he shall be surrounded by white men. The clarion-voiced excuse is "to help the poor Indian!" Yet the local newspapers are more candid. The local real estate expert is more direct. From such sources we find that the desire is not to help the Indian, but to profit by the taking of Indian lands, to grow rich from the discovery of mines, and to find a thousand hills upon which to graze cattle. Reservation

land sharks and even the daily press call down imprecations because of the delay in "opening up Colville."

We do not believe that Colville is a land overflowing with silk and money, nor that the Indians will fail to lay hold of fertile and well-watered land before the great rush, but we do believe that the day of wrath comes too soon. Two Colville chiefs and two splendid young men came to Washington last winter justly protesting against the land rush. It cost them hundreds of dollars for the hopeless quest. They said they wanted the Government, if it was determined to sell their surplus land, to give it to other Indians who had no homes and no land in which to dwell.

They already charge the unjust aggression of the whites. Their cattle are stolen in the fall rushes, their lands are trespassed upon. What shall happen when the settler comes?

Chief Homas in writing the editor:

"I am now writing you concerning the matters on our reservation, wishing you would help us the best you can or give us some good advice. I am a believer of your society that you people are going on the right and that you well-educated men and women have already opened your eyes and looking ahead while us old Indians are blind and always looking backward. And us poor old Indians are always in the need of help. It is too late for us old Indians to receive education as the Great Spirit has made us and I cannot be changed over but I hope that all our younger generation would grow up and be as good as a white man, receive an education."

These words of the Chief are those of a man who has a noble mind. He merely pleads for time, and he is right.

Justice to the red man demands a delay of ten years during which time the people need expert preparation for their coming battle. But there will be no delay. Voters and taxpayers are demanding more Indian land and who shall there be to stop them? What kind of civilization is the Indian going to get when it comes, and what kind of citizens are to be placed among them to raise their ideals of American enlightenment?



**The Latest
Indian War**

At last the Indians have surrendered. A terrorized state has finally been restored to at least a period of temporary safety. A glorious victory for the arms of the United States has been

added to the pages of history, and back of his two-for-a-dollar Perfecto the eastern clubman may lay down his paper and feel proud of his native land, and marvel at the enterprise of the fearless reporter who faced poisoned arrows and the tympanum rupturing shrieks of the painted Piute!

What are the facts? An Indian killed a Mexican. Plenty of Mexicans have killed Indians and got away with the crime. But—in this case the Indian got away and a sheriff's posse got after the Indian. He got among forty of his friends and they did a little shooting. More people were killed. The newspapers raised the cry of "War," and undaunted by the treachery of the foe, the gallant space writer took off his coat, grasped his trusty—(oh, it is mightier than the sword)—his pen and outlined the latest Indian War.

It took more that a Utah sheriff's posse to break through the fortifications of the Piutes. It took more than the appeals of Utahans to the United States Government to bring about a treaty of peace. It took one loyal Indian, a Navajoe, and one big American, Gen. Scott, to accomplish the task. Gen. Scott took no Zeppelins and no howitzers with him; he took one weapon—common sense—and the Indian and his accomplice after the fact surrendered.

The Piutes are a peaceful people and their rights have been trampled upon by more than one dishonest white man. They have also done a bit of bad work themselves, but they are human beings, these Piutes, and have human souls. They sometimes resent injustice. Clergymen who live among them find no trouble with them and one recently wrote to Secretary Lane stating that the Piutes are "...not nearly so bad as they are painted, and I wish to see them get fair play from the Government." They did get fair play and a better justice than the excited citizens of Utah would have meted out. It took just one man with brains to settle the little affair. The honor belongs to Gen. Scott.

When hysteria gets mixed up with printer's ink, it pulls a quick trigger. It takes a cool head to think and to achieve results.

Meanwhile the American public has a stronger impression than ever that the red man cannot be reclaimed.

**We Thank You
Kindly, Friendly
Friends**

THE *Quarterly Journal* has many friends to thank. Its influence is far wider than we had ever expected to achieve in so short a time, and our mail bag always contains letters of commendation, and often of criticism. We are glad to know that we have in some measure helped make men think. That is what we set out to do, and that men and women are thinking because this magazine is published points out a degree of success.

The world wishes to know what the Indian needs, what his hopes are and how he is striving from within his own heart to discover the laws of progress and the great eternal truths. From all parts of America, from Canada to Panama, men are studying the American Indian through the pages of the *Quarterly Journal S. A. I.* Even men in the powder-smoked lands of war send over requests for our *Quarterly Journal* that they may read the Red Man's message. And when they have read it, they write letters that make us glad we have given ourselves to this task of working for our people. This appreciation is reward indeed for each member of the Society, whose zeal and loyalty has made this publication possible.

The interest of the various Indian school papers in our discussions is a matter of profound satisfaction for it means that some things we say are helpful to the younger people of the race.

Many personal letters of appreciation urging on a continuation of our work come from great men in public life, great preachers, great teachers, great editors, great lawyers. But what fills us with the keenest satisfaction is the letter that comes every few days from the Indian out on the plains, up in the hills or down there in the deserts, describing in his simple way his interest in the *Quarterly Journal*. To such a man our publication is not easy reading. The man who has not had some schooling finds its language and its subjects hard to understand, and thus, several get together and study our pages, discussing them as they read, and hunting for the truth that stands embodied in the words. We would be willing that no great editor should ever know us if we can help these men who toil and who are struggling upward through hard circumstances and through much discouragement, but for their sake we are glad that great editors do know us and through us learn the needs of our brothers out on the dismal allotment, or out on the hillside, or out on the cacti studded desert.

To every man who considers us and finds we are useful, we are thankful. Though there is much to weigh down even your editor, who is indeed a busy man there is inspiration, and indeed a world of satisfaction, in knowing that *The Quarterly Journal* has friends who understand its purpose and find it helpful.



The Path to Citizenship

ONE point should never be forgotten. It is that Congress has never specifically declared the intention of the Government toward the Indian. General or implied declaration only is contained in the Dawes act. The country has engulfed the Indian, but has never declared what position he is to occupy in the future, or the relative stages that must be passed through on the way to full citizenship. The Indian Bureau, an executive department, has tried to do this. This is an opinion and a policy of a bureau and not legislative pronouncement. The legal status of the Indian must be determined by Congress. Our Code bill asking for a presidential commission to study this situation and to submit a new draft of laws and to fix the status of the Indian, if passed, would forever provide the way to the new life. Let us have a thorough understanding of what this means.

The Society has declared in three conferences the need of a Congressional determination of the status of the Indian. It has appeared before the President praying for such a determination. The idea must be valuable, fundamental, important, to call for the expenditure of so much time and energy. It is a good thing to study the subject until it dawns clear and forcefully.



Unwavering Friends For Two Hundred Fifty Years

SINCE the days of William Penn the Society of Friends has unwaveringly given its friendship to the American Indian. In every distress, in many a crisis, in war and peace, the Friends have given counsel, given funds, and given genuine assistance. Today every tribe that has known of the white man knows the name Quaker as synonymous with honest friendship.

The Friends or Quakers believe in doing all the good it is possible to do and in asking no reward in any form, save the knowledge of men uplifted to the point where their hearts will be

moved to seek a knowledge of the Creator. But even so they first teach how to live a cleaner, more useful life, instruct in industry and the necessary things that every one should have for the foundation of an education, before they attempt any religious instruction. The unselfish motives of the Quakers may be known when we discover that they do not seek to make Indians Quakers, just because they teach them industry and school them in rudimentary subjects. We do not know that there are a dozen Indian Quakers in all America. Yet the Quakers have been perfectly willing to build schools where they are needed and maintain them at large expense. We know of one such school where nearly every child is under the religious instruction of the Presbyterians. Not a child and not a parent is a Quaker and perhaps has never been asked to become one.

Some day the Society of American Indians will invite the Society of Friends to a council where the Indians will express the heartfelt gratitude that has welled up within them this quarter millennium. Yet, how can the true gratitude be told in words? The sacrifices, the gifts, the friendship of the years cannot be measured and no words can adequately tell the obligation that the red man is under to the Friends. Perhaps some day not far distant we can go to the spot where William Penn planted his friendship elm tree, and there, gathering about the new sapling that has been grown from the parent stalk, repledge our allegiance to the people who understand the meaning of the word *friend*, in the light of him who said, Ye are my friends if ye do whatsoever I command you."

The interest of the Friends today remains unchanged. In their Philadelphia journal, "The Friend" for March 11th, there are two distinct references to our Society, and both writers are members of our Society.

With the children of Onas we shake hands. What can we do to help you in the work of peace and friendship?

The Editor's Viewpoint

The Persistence of Barbarism in Civilized Society

A CIVILIZED man is a human being, who by experience and through education, has come to understand that he has a definite relation and a definite duty toward his fellow man. A man becomes civilized through education, through constant industry and through the knowledge and practice of good morals. The uncivilized man or the barbarian does not understand his full duty to his fellow men; he does not realize that he is in the world to fulfill a constructive purpose. He **A Barbarian Is** is ignorant of the idea that he must be **Ignorant of His** controlled in his activities for the benefit **Duty to Mankind** of all other men; he is an individualist who selfishly wishes "to do as he pleases." He clamorously demands, "I want my rights." He does not know that to fulfill his duties to his fellow men is his greatest right. He is unwilling to contribute to or to submit to the necessities of social institutions or of governmental requirements.

The underlying motive of the barbarian and of the civilized man in life is the same, and therein lies hope. This basic motive is to live and to be happy. But the barbarian does not know how to live or understand happiness or how to attain it. His sensual pleasures carry with them punishment and pain, through the very reaction of nature itself, if nothing more. The civilized man desires to live and to enjoy life but he is able to weigh the values of the things he uses to protect life, and he studies the physical and mental effects of the things he allows himself to enjoy. His pleasures do not bring him pain; they give him diversion, they rest his mind and bring him greater ability to be useful to himself and to others.

The barbarian today persists in the midst of civilization. Not all men and women today, even in the surroundings that result from civilization are civilized, for civilization is the attainment of an ideal of duty and of conduct. To attain these ideals takes time, requires training and comes to its full fruition in a well-rounded development of hand, heart and head. The civilized man is willing to prepare himself. The barbarian wishes to get everything without regard to necessary effort,

sequence or consequence. He wants pleasures quickly and takes the easiest method of securing the desired effect. He **Barbarism Still** craves material things and seeks them with **Persists in Civil-** the expenditure of much energy and as **ized Society** long as his strength lasts. The child in barbarism wants to be a man as soon as possible in order that he may take upon himself individual authority. The man and woman in barbarism desires as soon as possible to throw his children upon their own resources and be rid of them as burdens. Because of these motives, "to live as easily as possible and to satisfy his own cravings," men of barbaric nature commit crime, offend good morals and are a constant source of danger to themselves and to humanity. Their heroes are those who get their living as grafters, as buccaneers, as predatory powers. At the same time their cries are loud when grafters, buccaneers and human sharks strike them as their victims. And, herein lies the secret principle that underlies the motives of the barbarian; he convinces himself that he has the right to do wrong, to intrude upon the rights of other men, but he must not be disturbed for so doing by these other men. He regards himself sacred, and all other men profane. He is his own god, and if perchance he admits a Cosmic Divinity, that god must serve him. When he prays he demands that this god give him power, regardless of the rights of other men.

Because of these ideals, government, law and social institutions mean nothing, *except as they can serve him in his times of distress*, his own distress. Yet he does not, will not or desires not to support these institutions. He would have others support them for his benefit, yet they could perish for all he cares when he is exuberant in self-contained confidence. He desires land, property, wealth but if he gets these things he neglects, wastes, squanders them. He wants to be protected by the government, helped to his feet by other men. But he resists taxation as an unjust incursion, though he knows the benefits he enjoys are paid for by taxation. The barbarian is a dangerous man in human society. Civilization must not permit him to continue a barbarian. It must force him to knowledge of his correct relations to himself, to his country, to his government, to every human creature. He must be forced to become industrious, he must be compelled to become educated, to cultivate his higher nature and to appreciate the fine arts, to understand the value of science and the

necessity of law and order. As stated by Chancellor* the barbarian must be drafted into civilization for he has no natural appreciation of civic and social institutions or of the subtler refinements of society, "...for they call for what he does not possess, trained intelligence, social efficiency, tested morals."

The Principles of Barbarism

Who is the barbarian and what are his principles? Is it possible to find barbarians in civilized society today? Let us examine the manifestations of barbarism and we may judge for ourselves who are barbarians and where they are found.

**The Evidences
of Barbaric
Principles**

Perhaps we, ourselves, are not entirely free from the taint of barbarism. Let us see.

1. To get as much as possible and give nothing or as little as possible, is evidence of barbarism. It reveals the human blood-sucker, the parasite.†
2. To allow the mind by drugs, whiskey, or psychologically induced suggestions, to be turned into a state where it has no control over thought or action is barbarism. Hysteria, delirium, loss of mental control, are all evidences of the barbaric taint. No man through any means has the right to feel so happy or to become so maddened that he cannot think clearly and know what he is doing. To let the mind break its harness and run away with itself is a dangerous evil. It contributes to the destruction of the individual and the race. It is barbaric.
3. Laziness is another principle of barbarism. No man has the right to be indolent and to neglect to actually do his share in the world's work. Every man must leave a definite trace of his value to the world in the world before he has proven his right to live. Every man must be a producer of useful things.
4. Indifference is barbarism. Every man must care what goes on around him. He must set high value on the possibilities that lie before him to discover truth and to promote the existence of useful endeavors. The indifferent man or woman is a dangerous individual. We must care for the inheritance that the great God has given to us, His sons. The indifferent man is a despised man and of him it is written, "—because thou

*William E. Chancellor: *A Theory of Motives, Ideals and Values in Education*. Houghton Mifflin, 1907. Chapter XXII.

†Ibid. cf p. 458.

art luke warm, and neither hot nor cold, I will spew thee out of my mouth."

5. Lustful appetite is barbaric. To desire strong drink, exciting drugs, too much food, to pervert the laws of procreation to mere sense gratification, to eat to excess, and to gloat in the riot of sensational sound, motion, feeling, color, perfume or flavor is barbaric; it is sensual, destructive to mind and body.

6. Child antipathy is barbaric. We must beget sound children, we must faithfully care for children that the world may have a better and stronger people in future generations. The desire for physical, mental or spiritual parentage must live within men and women or they become indeed dangerous barbarians.

7. Fear is barbaric. It paralyzes clear thinking. It springs largely from ignorance and hate. The desire to make men fear us is barbaric, for its object is to surround ourselves with destructive power. Fear considers consequences and not reason and duty.

8. Hatred is barbaric when it is directed to the destruction or discomfort of other men. Men are revengeful because they hate others. Revenge is not reason, it is not reasonable, it is not justice. Hatred, revenge, cruelty belong in the same category.

9. Impatience that cannot endure the necessary time that it takes for events to transpire is barbaric. The goose that destroys its eggs because they will not hatch in a day is not reasonable.

10. Remorseful contemplation that mourns the lost rights of the old days, the irrecoverable past, is barbaric. We live now and for the benefit of the present and the future. It is better not to know the past if it does not inspire us to better things. It is wrong to let the failures of the past, the wrongs of the past, the miseries of the past, tie anchors to our minds and weigh us down. There must be the eternal struggle to rise again and higher. Tennyson expresses this thought well when he says that, "...men may rise on stepping-stones of their dead selves to higher things." Let men look up, look down, look beyond, as they will—but let them look with a clarified vision and see that there is no "slough of despond," not made by their own unreasonable tears, and that the burden they carry is but the blackness that comes to eyes unopened, that

it has no weight and no reality. If our eyes are blinded by the spatter of the puddle through which we have walked, let us not sit down with eyes sealed forever and mourn our lot. Arise, let truth open and clear our vision. The path still leads forward and is laid on solid ground. Constant mourning over the departed past is barbaric. The past is gone, our eyes are projections of our brain and are placed in front of us and not behind.

11. There are many more things that are barbaric but we shall not discuss them here. Perhaps the most barbaric thing we have omitted to mention is warfare—the murder of masses of men by other masses of men. All the things that spring from the desire to fight other men, conquest, dominion, kingly power, are barbaric.

Barbarism springs out of ignorance and selfishness. Barbaric men are not able to see the evil of their situation; they seek to justify it. Civilized society is, therefore, compelled to lay hold of the barbarian and teach him truth and his proper duties to himself and to society in general. A barbarian cannot grasp the meaning of civilization nor understand its benefits. The things that it prizes are meaningless to him.*

Barbarism in human society must be ended by the edict of the state if necessary.† It can only be ended by teaching all men what truths the world has learned through research and experience. Without teaching mankind drifts backward, to become a danger to all the world has so dearly achieved. It is the race that must move forward, the individual is the unit in the race. Therefore education must have a social end.

The endeavor to abolish barbarism is the struggle of good against evil. Mankind must be redeemed from his past, trained out of the perversions of thought and action into which he has drifted as he fought his way as a beast up through the stages of evolution. He must come into as perfect knowledge of his

*A member of the Sioux nation of South Dakota, a well-bred gentleman of courteous manner, once related to me that when some representatives of the Carlisle Indian School told him in his early youth the great things an education would do for him, neither he nor his parents could see any particular value to such a form of training. What did impress him and induce him to go to school was the fact that he had seen other students and they were "dressed up" in store clothes. It was the barbaric love of personal ornamentation that brought my Sioux acquaintance to Gen. Pratt's school and led to his education.

† Compulsory education laws are one form that this endeavor takes.

inheritance as is possible to acquire. It is the aim of education to lift man to this knowledge that he may live in the fullest sense and find his greatest happiness in the knowledge that he is a friend of all good things, a brother to all men and a promoter of the world's welfare.

That man is civilized when, in his generation, he has realized the development of all that he is capable of becoming.

The Red Race

By GEORGE H. THATCHER

Whence their progenitors, who dare decide,
From Aarb source, or from great Iran's tide,
From Mongol stock, or Hova's dusky brood,
Or drave from India o'er wide ocean's flood?
Ethnogeny in vain attempts to show,
That from the east the bronze blood-waters flow!
From whom deriv'd ill worth the tale to know,
Their past is writ in water; happier so!
No flippant writer can falsities retrace,
Decry, defame their purity of race.
Autochthonous they were three seals assert,
Which force of science cannot controvert;
Character, feature, color well defined,
Reserve this race from others of mankind!

*From a manuscript poem, "The Place Beyond the Pines."

Red Patriots in the Revolution

By ALNOBA WAUBUNAKI

ALONG the hillsides on the east bank of the Hudson river, from northern Dutchess down to Manhattan, here and there you may find in secluded spots relics of the Indian tribes that lived there in the years gone by. From many a rock shelter I have drawn forth fragments of flint arrow points and even bits of crude pottery of terra cotta or steatite. On the flat land may be found patches of ground still showing the crumbling remains of ancient camp fires or heaps of fire-cracked stones. There is not much to find as evidence of the one-time occupation of the Wappinger people, but one may still discover flints or perhaps a rare grooved axe, if he has good fortune.

Years ago I tramped those granite hills with my friend, Jis-go-go, who later became famous for his discoveries of caves and rock houses that revealed, when their floors were dug into, the treasures of many ages.* Treasures? Yes, they were so to the archeologist, but not to men who count values in terms of the realm's coin. Once we raided the valley of the Pocantico and saw the stream that Irving made famous with his Ichabod and the headless horseman. No ghosts did we find but only arrow heads, perhaps the selfsame flints that made the sparks fly from the heels of the schoolmaster's steed.

But there were more things to be discovered than flints. There were old books and colonial documents in the bookstacks of the descendants of the old settlers, and some had deeds for their land signed by the original Indian grantors. Only one man had never acquired a deed. He had stolen his land and then bribed the courts. The Indians had lost their home acres and never received a penny. It is the old story.

The Indians who lived on this particular tract of land were a division of the Wappinger confederacy. Brave and loyal men were they, and when they had received the light, better Christians never lived. The colonists knew this and this is why the Provincial Congress of Massachusetts in April, 1774, sent a proclamation to them to tell them of the war against

*Anthropological Papers., Am. Mus. Nat. Hist., Vol. III. New York, 1909.



Plate 6

A monument in memory of the red patriots of the Revolution, erected at Van Cortland ridge, Yonkers, by Bronx Chapter, D. A. R.



the King. By the eleventh of April Chief Solomon Wa-huan-wan-wau-meet* had arrived in Boston to answer the dispatch. After acknowledging the receipt of the message, he said:

"You remember when you first came over the great water, I was great and you were very small. I then took you in for a friend, and kept you under my arms, so that no one might injure you; since that time we have ever been true friends; there has never been any quarrel between us. But now our conditions are changed. You are become great and tall. You reach the clouds. You see all around the world; and I am become small, very little. I am not so high as your heel."

"Brothers: I am sorry to hear of this quarrel between you and old England. . . . We have never till this day understood the foundation of this quarrel. Brothers: whenever I see your blood running you will find me about to revenge my brother's blood. Although I am low and small, I will grip hold of your enemy's heel so that he cannot run. . . . You know I am not so wise as you are, therefore, I am going to ask your advice. . . . Only point out to me where your enemies keep and that is all I shall want to know. . . ."

Massachusetts accepted the offer of these loyal red men and a year later they swarmed into Boston, entered the Patriot ranks and the first blood of the American Revolution spilled by Americans was shed by American Indians. They went with hearts loyal to the last drop of blood and for this American Republic they laid down their lives at Bunker Hill. After the first struggle in New England, Chief Hendrick† mobilized his warriors at German Flats and renewed his pledge. "Depend upon it," said this American, "depend upon it, we are true to you, and mean to join you. Wherever you go we shall be at your sides. Our bones shall lie with yours." This was not an idle promise.

In October of 1776 these red Americans were with Gen. George Washington at White Plains. They fought in the first battle line under Col. Haslet and were the chief defenders of the Chatterton Hill entrenchments.‡

Here to encourage their comrades they burst forth with their battle cheers, the same cries that had made the Dutch

*Sometimes called Solomon Wa-huan-wau-wau-meet.

†Later known as Captain Hendrick.

‡Lossing's Field Book II, 822.

shudder a few years before; "Woach, woach, Ha Ha Hach Woac!"

Perhaps the most towering character of all the Wappingers was Chief Nimham, who commanded the Indian troops of Westchester County. He followed Washington and his aides with rare fidelity sharing all the dangers and the privations that other patriots did, and courageously watching his little company dwindle before the fire of the British muskets. In August, 1777, they rendered effectual service against Simcoe and Tarlton and on the 30th they suddenly rode down upon Col. Emerick and routed him from his position. The British troops, however, were massing for their northward rush from Kingsbridge. A decoy troop was sent to feel the way into the Indians' position and draw their fire, but the wily red men were not to be trapped. This led to an engagement by Emerick with the Indians at Cortland Ridge in the present corporation of Yonkers. This attack was one of the most severe of the New York Campaign.* The Indians were behind the stone walls and sheltered by temporary entrenchments. That this single company of Indians was regarded as a formidable foe may be known when we read the testimony of Col. Simcoe himself. From his Military Journal we read that the Indians were opposing the Queen's Rangers, under Simcoe, a detachment under Col. Emerick, troops of Hussars and the Legion of cavalry, besides a company of grenadiers under Major Ross. It was a sharp cruel hand-to-hand fight, but at an unwary moment, the Indian company was ridden down by the British cavalry and overwhelmed. Rather than surrender, they grasped the legs of their foe and pulling them from their horses attacked them with the butts of their guns or with sabers. When all hope was gone and the enemy swarming about them, Chief Nimham commanded his men to flee. "I am an aged tree," he said, "I will die here." Just then Col. Simcoe charged on him with his horse and when the old chief grasped the colonel's legs to pull him from his horse, Wright, Simcoe's orderly, shot him.

American History says very little about this engagement and gives scant credit to the Wappingers under Nimham. On the contrary, the official British account gives a detailed story of the effectiveness of Nimham's company. Simcoe

*Ruttenber: Hist. Tribes of the Hudson River, p. 287.

had no special incentive to praise them for he was badly wounded in the fray. "The Indians fought most gallantly," reads the British account.

Forty of Nimham's men lost their lives at Cortland Ridge and before the war was over many more had helped to float the new ship of state by the blood they gave to swell the red tide of freedom's stream.*

Though they fought to make a country, these patriotic people were never successful in gaining back their home-lands confiscated by Adolph Phillipse. For years they sued in the courts of New York, but lost, though they gave the strongest proof of fraud on the part of Phillipse, who had forged a deed of conveyance. Their efforts continued for many years after the Revolution, but finally the descendants of the Wappingers joined the broken bands of the Mohegans and moved to Stockbridge, to finally join the Oneidas in Madison County, New York. Their descendants are now found in Wisconsin.

Little honor has been accorded Nimham, but not so long ago, the Daughters of the American Revolution erected a cairn of stones and inscribed a tablet to his memory. It is on the spot where he and seventeen of his men fell for the making of a new nation.

In these later years as I wander over the hills of old Westchester and Putnam, filling my collecting bag with minerals, beetles or specimens of wild orchids, I sometimes pause beside some old Indian spring, and quenching my thirst, munch a bit of corn bread and reflect how Phillipse lost his ill-gotten land and went to an early death. And then I think of those simple hearted red men who, out of the very love of their hearts, literally redeemed the pledge of Ruth, "Where thou goest I will go, and where thou lodgest I will lodge, thy people shall be my people, and thy God my God; where thou diest I will die, and there will I be buried."

*Gen. Washington acknowledges the services of his Indian allies in his letter of Sept. 1778, to Continental Congress, dated at his headquarters in Bergen County.

*Industrial and Vocational Education in Indian Schools**

By ARTHUR C. PARKER

THE successful school of today cannot follow the precedents of the 16th century. Today education has a more definite aim and a broader purpose.

Two things have produced this view of education; first, a recognition of the need of universal human efficiency and, second, changed conditions in the industrial world. Today the form of education that does not fit a man to become an efficient unit of society, is a failure because its product—the man—is a failure.

A great store of knowledge of Greek history or of Latin syntax or of Egyptian archeology will not make a man a good farmer or a tinsmith. But, at the same time, a well-trained farmer, who knows these things, other things being equal, is a better farmer and a man who gets more joy out of life than the farmer who knows nothing of Leonidas, of the rules of the dative case or of the columns of Karnak. The first necessity however, is a form of educational training that will lead a student to become a producer, a self-sustaining unit in the business world. Education must make a young man or a young woman valuable. It must make the world need him, want him, call for his help. It must make the world have confidence in his value. Every boy or girl who studies should be impressed with these ideals.

To accomplish the greatest benefit there must be a new view of the purpose of education. It should no longer be thought that a schooling will lead a man away from the burdens of actual labor. It must be recognized that the ditch-digger is as important a man as the law clerk, and entitled to as much respect and consideration. Those who labor with their hands under the direction of others who labor with their heads, must always remain the vast majority of humanity, and a majority always deserves consideration. And yet under the common plan of universal education, with false ideals of the middle or ancient ages in mind, schooling will train men

*Prepared as a preliminary paper expounding general principles.

away from productive occupations where human muscle is needed. This is not only disastrous to industry, but weakens the vitality of the race. To progress now, the race, as in the past, must expend vast amounts of human muscle-power. This being so, schools must not be considered the means by which men and women may escape from the toil of hands, the expenditure of mental and muscular energy, to a life of ease which other men must labor to support. Education must mean a training for production. There must be workers or the "world's work" will not be done. But what is this world's work? It is more than an empty phrase. It means first, the feeding, clothing, sheltering and providing fuel for humanity. Secondly, it means educating, protecting, amusing and inspiring of humanity, for "man does not live by bread alone." Out of these requirements of men grow industries, trades and professions. A proper balance must always be preserved, otherwise there is an economic disturbance that causes ruin to industry and misery to society.

Not every man can be a doctor or lawyer and not every woman a stenographer or teacher. If every one could be these things, who would weave cloth, grow corn or smelt iron? Because of the basic human requirements no man by reason of his trade or profession or trade alone is or should be regarded superior to another. A well-educated machinist is as good a man in every way as a well-educated lawyer. This is so because all human requirements are to be judged alike important, and because a good education is as much a blessing to one producer as to another, and is just as much a right of the farmer as it is of the doctor.

To have an adequate education fitting for a vocation, is the right of every man. To give this kind of an education is a duty of the state, for its own welfare.

It has only been during recent years that successful headway has been made against ancient precedents in the curricula of schools. In the classic days of ancient Athens labor was the lot of slaves or of the ignorant, and education then took no thought of industry. What was useful in economic life was not regarded as necessary to be taught in schools. The craftsman might learn how to lay stones as an apprentice of some master builder but the school must not discuss mortar and bricks. Its aim was to teach "culture," that term so much abused today. Education developed among the Greeks a

contempt for industry and was looked toward as a means by which a man might find philosophic ease or be supported by those who were ignorant and therefore must work. Greece passed the idea on to Rome, and Rome to all Europe, to the injury of correct principles ever since. Even the ideals that philosophy, literature, war and politics were the chief end of man have flown in an uninterrupted channel until our histories and geographies are chiefly accounts of political divisions and stories of wars. The real factor that brought civilization to its present height—*industry*—is neglected. We have few histories or geographies that use industry as a central theme.

But there is an awakening. Today we are beginning to see that there is as much "culture" to be derived from the pursuit of agriculture as from the absorption of Aristotle, and perhaps more.

Today it is seen that there is a wide difference between static and dynamic intelligence. The old education was static, the new is dynamic. It is provided with an outlet for its stored-up knowledge and a mill wheel with which to grind the world's grist. The youth who is seeking an education today demands training for a vocation while in a school and not afterwards. Nor is he to be considered less a cultured man because of this fact alone.

There must be no class division between the trained technical workman and the trained professional workman. Both are workmen and both are producers. To this end the industrial training given in a school should convey a knowledge of all industries to all of its students. The knowledge so inculcated will develop two things; first, a taste for the kind of industry that the individual desires to follow; and second, a broad sympathy for the laborers who follow other trades or professions. This last-named result is highly important for it will show that the ultimate value and interest of one class of workmen is identical with that of the other. This ideal tends to cement the bulwarks of a democracy.

There should always be a distinction made between industrial training and vocational training. The first is general, the second is specific. Industrial training gives students a general view of all industries, their origin, extent, value to the world and the opportunities each affords. Vocational training on the other hand directly teaches the necessary facts of a single

occupation and trains the individual to successfully follow that work.

Vocational Schools for Indians

A vocational school supported by public funds must cater to the public interest. It must secure and hold the interest of the people whose children it seeks to benefit and demonstrate its value to the community. Simply because it is a Federal or State school is no reason why it should hold aloof from the units of the state or nation—the ordinary every-day citizen. The school should say to the community it serves "this is your school; will you co-operate with us to make it a success?" To this end it should enlist the interest and co-operation of the labor unions, the granges, the women's organizations, the chambers of commerce, the railroad companies and the manufacturers. It should invite visits and inspection and always be ready to receive suggestions. The school must have public backing.

In the case of Federal Indian schools, in which we are most interested for the purposes of this paper, each school should commence by "taking stock" in itself. It must discover its conditions, opportunities, advantages, the conditions it must face, the kind of vocational training it must give to meet the conditions surrounding the community that it serves and the general industrial conditions of the region. Just how to take stock is suggested in the plan given below:

Plan of Survey of Conditions

I. School Conditions

1. Number of pupils registered, Boys, Girls,
 - (a) Percentage leaving the school at the fifth grade,
Boys, Girls,
 - (b) Percent leaving the school during or after finishing
the sixth grade, Boys, Girls,
 - (c) Percent leaving the school during or after finishing
the seventh grade, Boys, Girls,
 - (d) Percent leaving the school during or after finishing
the eighth grade, Boys, Girls,
2. Number graduated during the year, Boys, Girls,
 - (a) Percent of total registration, Boys, Girls,

3. Occupations chosen by those leaving school.
 - (a) Industrial pursuits.
 Skilled—(machinery, engineers, carpenters.)
 Unskilled—(day-laborers, factory hands.)
 - (b) Agricultural pursuits.
 - (c) Housewife, domestic work.
 - (d) Stock raising.
 - (e) Commercial.
 - (f) Mining, oil, quarries.

Questions: What is the rate of pay for these occupations? Are the workers satisfied? Do they wish they had studied longer? Do they advise other young people to get better training?

4. Reason why the pupil left school?
 - (a) Poverty of family.
 - (b) Failing health.
 - (c) Inability to grasp studies.
 - (d) Dissatisfaction with the courses.
 - (e) Desire or opportunity to work.
 - (f) Other reasons.
5. The value of school training.
 - (a) To what extent did the school train each pupil for the work they entered?
 - (b) To what extent does the school meet the demands?
 - (d) Is there good opportunity for advancement?

The School and Its Relation to the Pupil

Every vocational school, every public school, every Federal Indian school must have clearly in mind this important fact:

The well-trained child is the most important and valuable product of any institution of civilization.

The school, the superintendent and its teachers must constantly realize that they are training the human race of tomorrow, and go about their task in full knowledge of the trust they are holding. The child must know that he must be prepared, and that he must finally become a worker.

The aim of vocational instruction is to fit pupils for making a profitable living at a commonly required trade. Along with such training must go lessons in thrift, morality, obedience, perseverance and a desire to achieve higher things. It is not enough to plow or to drive nails. It must never be thought



Plate 7

AMERICANS

A little French girl and a little Indian girl looking over the newspapers. In the same country, the same schools, the same institutions, the same thoughts, the same ideals, the same ambitions will make the same kind of people. Equal opportunities in America abolish the lines of race and produce Americans only.



that vocational instruction is given in Indian schools because the pupils are mentally dull, defective or inferior by race. This idea once held is destructive to the welfare of the pupil and an insult to labor. It is destructive of the principle we have laid down postulating the primary value of the child as a product.*

Children must not be arbitrarily divided into the manually endowed and the mentally endowed; the hand minded and the book minded. It must be realized that as healthy boys and girls they are alike capable of being instructed in the facts of every-day experience and the things that affect or determine this experience, and in learning how to use their hands in acquiring a knowledge in the simpler arts of agriculture, mechanics and household science. The value of these arts to men and women must be shown, the interest to acquire them stimulated and the academic branches that contribute to a mastery of them come naturally and logically. The necessity of knowing will create the desire to know. There must be a proper correlation of the mental and the manual. The boy howsoever stupid who is sent to the shop to measure boards, by very reason of handling a yard stick or tape will wish to learn the linear tables from book or blackboard. And so this double education must continue, each supplementing the other.

Where it is determined that the pupil desires to become a trained worker and that it is desirable that he should train early for a vocation there should be a definite system devised to connect successfully the pupil with the goal ahead. The school therefore, should make every provision to carry into effect the following program:

1. To train the student body for the leading skilled occupations of the region in which they are to dwell.
2. The individual pupil must be trained for his intended work.
3. The school should carefully teach English, industrial geography, mathematics, drawing, the elementary sciences, history, elementary civics, and other related subjects. It should teach these things to just that extent that they will become valuable to the pupil in his future trade, but it must give him a hunger for greater information along these lines.
4. Practical shop, farm, laboratory or domestic work should

*"We oppose any inclination to make vocational department a purgatory for pupils backward or undesired in other classes. We desire that in the vocational school shall be evidence, by itself, if progress is scholarship."
—N. Y. Federation of Labor.

be given in connection with the technical branches mentioned under 3.

5. School conditions should be like that of the home, farm, shop or business house, for which the pupils are fitting. Each department should be well equipped with the machinery, tools or utensils of the trade.

6. Before every pupil must be held the idea that he is learning how to become a skilled worker and a good citizen. He must be made to see the value of thoroughness because of the keen competition he will meet.

7. Finally, the school should train its pupils so well that their services will be actually valuable after graduation. The fact that they went to the school and were trained by it should be a strong recommendation to the employer needing trained men and women. If the pupil has been well trained, he will not fail to find his position.

Provisions for Instruction

A vocational school as required today, and as most of them are constituted, recognizes three fundamental purposes: 1, training for industrial efficiency; 2, training in general intelligence; 3, training for good citizenship. A vocational school, therefore, requires two classes of teachers—the vocational and the non-vocational. The one teaches in the shop the manual elements of the trade, the other teaches in the classroom subjects that will assist to an understanding of the industries and lead to good citizenship.

It is seen that a vocational school seeking to train the Indian youth, or any other, must have a definite knowledge of three essentials, the degree of its own efficiency, the quality of its students and their vocational needs, and lastly, the demands of the community for trained workers in the various pursuits.

After this knowledge is well in hand and made the basis of action the vehicle of instruction must be examined critically.

In the first place there must be a competent superintendent. He must be well equipped by training, by taste and by his natural sympathies, to conduct his school. The general supervisor or the appointing authority may well ask three things about him: his ability as an executive, his scholastic attainment, his quality of heart. The attitude of the proposed executive

officer of the school on educational, social, industrial, race and moral questions should be sounded. There is an important task before him. Are his ideals and his training of high degree? Is he the man who has an abiding faith in his pupils though many disappoint him? Is he the man who will teach good citizenship and fire men with ambition and ideals? Does he believe in the inherent capacity of the Indian race and does he consider it inferior or equal, and therefore needing inferior or equal training with white students?

Then comes the task of selecting teachers. There should be rigid tests. The teacher who applies for a charge or who is approached should give strong evidence that he is competent and is just as valuable in any school as the Indian school under consideration.

There are very few well-trained vocational teachers, for the vocational school in the modern sense is new and the demand is great for the efficient instructor.

For the purpose of Indian schools it will be found, we believe, that the shop instructor should have at least the following qualifications: (a) knowledge of his trade, (b) knowledge of the technical methods necessary for an understanding of the trade, and training in drawing, mathematics, science, art, and laws as applied to his trade, (c) a general education at least equivalent to that of a grammar school, (8 grades, e. g. N. Y. system) (d) teaching equipment and ability which will give him familiarity with technical methods of school administration and the mechanics of schoolroom work and applied to shoproom tasks and responsibilities, (e) personal qualification and equipment to be such as to place no hindrance to the quality and effectiveness of his instruction.*

The non-vocational teacher is easier to obtain for many have been trained. That fact must not lessen the importance of choosing good academic teachers of thorough training, experience and good character. Many teachers possess all these requirements but are disagreeable by reason of some personal defect. Such teachers are harmful. Teachers who are disagreeable or obnoxious in any way do not contribute to good discipline.

*These requirements in general are recommended for consideration by the State Education Department of New York. Actual shopwork leading to manipulative skill is now given in courses leading to graduation as vocational teachers in the New York State College for Teachers at Albany, and the Buffalo State Normal School.

The non-vocational teacher has long been subject to certain tests of efficiency but in addition to these, for the purposes of the Indian vocational school, there should be included a knowledge and appreciation of the conditions, problems and opportunities of the various industries and a certain knowledge of the tools, machinery and utensils of the trades. He needs a general knowledge of the equipment and processes of industry to enable him; (a) to use material drawn from the industrial world so as to effectively teach civics, industrial history, economics, English, etc.; (b) to employ the incidents and circumstances of industry to illustrate the class-taught subjects and to promote a correlated interest, (c) to make practical use of the principles taught in civics, economics, and science, applying them to the conditions the pupil as a worker will meet in industry and in citizenship; (d) to understand the purposes of the school and its responsibility to the pupil, to industry and to society; (e) to understand clearly the relation of his own subject to those of other teachers and the precise bearing of his own service on the total service which the school undertakes to render.*

It would be valuable to invite graduates of the various noted schools of civics and philanthropy to prepare teachers for the Indian service; it would be well for the Indian Bureau to secure the co-operation of the schools for training vocational teachers and to get its need for a high quality of educated and refined men and women employees before the leaders of the Student Volunteer Movement. The entire teaching force and clerical force of the Indian service needs the uplift of well-trained, well-bred courteous men and women. The grossness, hypocrisy, brutality and even knavery of some have driven out or disgusted many refined and efficient employees. The brazen and the callous remain, when the sympathetic and well-bred cannot endure the contact, and so oftentimes resign. The well-equipped, courteous, kind-hearted employee of good breeding for the purpose of association, if not for other reasons will welcome the influx of a better grade of employees. Most of all the Indian pupil and the adult reservation Indian will welcome them and be uplifted by them. The best training in ethics, etiquette or intellect is inculcated by example. What

*See Annual Report, New York State Education Dept., Vocational Schools, p. 593.

example does the Indian school set before the impressionable minds of its pupils? It is well to weigh these considerations. The Indian student must have a wholesome respect for the intelligence and ability of his teacher. He should develop within his own consciousness the sure feeling that he is in safe hands. The teacher is looked at and weighed in the critical balances of the judgment of all his pupils, and any deficiency in training, and any hypocrisy is soon discovered and whispered about among the individuals of student body. The pupil's mind is hungry for the right kind of information and the teacher must have a store of interesting facts always ready. The superintendent should give him time, therefore, to read good books and to think out plans for more efficiently carrying on the training of the pupils. It would be an excellent plan for the teachers to have a regular course of reading and at certain times to get together with the Superintendent and discuss the books they have read. A reservoir that feeds a stream must be replenished and its waters kept clear and wholesome if the thirsty traveler is to be refreshed and benefited. Nothing will contribute to inspire an Indian boy or girl to reach out after greater skill and more wisdom than to find his teacher's mind filled with wondrous knowledge, not taught in the class, but which may be learned in books or in higher schools. But in telling about the great secrets that the great men of the world have discovered and made possible for everyone to know, the teacher must always show the relation of these things to human good. The pupil must not be forced to think, "Well that's nice to know but what good does it do to know it?"

The Wider Vision

The Federal Indian school must never become so absorbed in training Indian youths vocationally, that it forgets that *the boys and girls so trained are not educated* except in the most elementary sense. The young man and the young woman needs more than the mere ability to make a living to become a good citizen and an efficient member of society. To fulfill his entire duty he must expand his intellect and use his power to think as clearly as his knowledge gives him ability. Until he has expanded every talent, developed every capacity of his nature, and endeavored to apply the power so gained to the betterment of all men, he has not become educated. He has not at-

tained his greatest right until he has realized all that it is possible for him to become. A schooling in industry is educative, but it is not education.

When it is seen that in any manner an Indian pupil desires and is capable of a more liberal education in high school, college, technical or professional school, every effort should be made and facilities provided for the expansion of his mental abilities.

There must be a percentage of men and of women in every generation and among every group of people, Indians not excluded, who will make themselves acquainted with all the arts and sciences that they are able to master. They must become the reservoirs of the world's knowledge, and out of the facts that they know, bring forth products that are better than those the world formerly possessed. Highly-educated men are a necessity and are the only guarantee of civilization. The mere industrial worker will ruin the world and bring it down to the depths of savagery. The stability of society, of ethics and of government, and even the effectiveness of industry itself, is not maintained by the man who works with his hands alone, howsoever important he may be as the world's motor energy. The world of men is balanced and safeguarded by the few who are educated, in their several capacities, as fully as possible. Only they are able to understand fully and to see through mere appearances to realities. Without such men there can be no industry in its modern sense, no government that is effective and permanent, no universal justice, no equilibrium in society and no knowledge of the marvelous heritage given to man nor the heights to which humanity may rise if it will but heed the voices that call out to direct the way. Without great intelligence guided by great ideals there can be no great progress.

The Indian race today needs men and women of its own blood who are able by reason of their highly-cultivated intellects to understand the plight of their race, the remedies that must be applied, the ultimate destiny of their race, and how to lead it to its inheritance.

Leaders must be producers of valuable ideas; they must have character that springs from ideals; and they must have the willingness and the strength to carry their message to their race and to all mankind. But first they must have wisdom, a fund of knowledge and the power to think constructively.

It is only by understanding all the facts of a case that we are able to understand the case. Until we so understand we may only have opinions, and opinions may be wrong. Our leaders must not only be able to think; they must know.

In the pursuit of industrial and vocational training for the Indian youth, it must never be forgotten that perhaps his race needs him, or that the world needs him for some great service. Therefore, let it be remembered to encourage those who have the will to know and the desire to lead. Out of most unwilling clay God molded the image that should hold a mind and a soul. To this mind and to this soul he would commit a knowledge of his works and the wisdom of his heart. The most unwilling clay in a skillful potter's hands may be shaped for useful things. The most unpromising pupil in the skilled hands of a noble teacher may be made to realize himself. It may be he who shall lead men further on.

Out of the products of the Indian school the men of to-morrow's Indian race are rising. Is it possible that we can inspire therein the kind of men of whom Goethe wrote in his Schiller? "Great men are the fire pillars in this dark pilgrimage of mankind; they stand as everlasting witnesses of what has been, prophetic tokens of what still may be, the revealed, embodied possibilities of human nature."

Does the Indian school have this ideal in view? If not, it has not yet realized its mission.

"Reorganization in our school system to meet the demands of individual variation is the modern educational problem.

"Complete development means specialized growth. Every child is a complex of undifferentiated strength and weakness.

"Education should be adapted to varying personalities instead of requiring every child to adapt himself to a fixed plan of growth. Diversity of ability is acquired in the evolution of human society."

—Swift, *Youth and the Race*.

The Indian is to save his life only through losing it by quitting all race distinctions and climbing into the great big all containing band wagon of real American citizenship through industrial usefulness.

—R. H. Pratt.

Higher Standards in Civil Service for the Indian School Employee

By MRS. EMMA D. GOULETTE

THE need of higher school training for the red man is now conceded by all Americans who have the welfare of their people and country at heart.

With the advancement of Carlisle to that of a preparatory school, dawns the new era for the red man. The sooner our non-reservation schools become advanced to the school grade and the Indian is given his legal status just that soon will the world see new hopes, new ambitions, new desires, awakened strength, energy and citizen activity in every heart throb of what is now an almost despairing race.

It is sad but too true that by far the majority of Indian Service employees have been anything but competent civilizers and examples for the Indian, but I declare unhesitatingly, that the Civil Service requirements (in examinations) alone, are responsible for such conditions. If it required Normal and Teacher's College trained applicants there would be a change very soon in the Indian question.

Though Commissioner Sells may urge and educational institutes may be held for Indian Service employees for years, if incompetent material is constantly being poured into our schools by the Civil Service Commission, the "red man" will be very little farther advanced than he is today. Let us ask: "Does the Government spend Indian and public money for buildings and equipment for the purpose of educating the Indian, or are these preparatory schools for educating the red man's civilizers, at the expense of the red man?" Must training be required before or after this expert employment of teaching is given?

If the Indian school instructors were required to attend reputable Summer Schools, each taking such studies as a competent critic might suggest, then the pupils might be truly benefited. No human being has sufficient strength and knowledge to make an educating machine of himself, nine and ten months in a classroom or shop, then grind in another depart-

ment during vacation and return to his work in September with new ideas, ambition and strength.

Pupils of any race do not usually advance further than their instructor's knowledge, nor his ability to impart his knowledge to them. Therefore we should get instructors who will prepare their pupils as student teachers, then during vacation, permit these pupils to take charge of the departments while their instructors are getting new ideas and rest for another year. Many pupils would be glad for the chance of taking a little responsibility to inspire their own self-confidence, efficiency and to gain experience.

As it is, few schools have pupils who are now capable of substituting, and the cause is plain enough when we face the fact that stenographers, librarians, house-keepers, grammar grade and high school students, who have or have not completed their courses, immoral, oftentimes swearing, drinking, tobacco-using men, who are incompetent workmen, study enough to pass the Civil Service examinations and secure positions. Here their hardest mental work ends.

With this class of persons as employees, what can be expected of the pupils? Is it justice for the Indian or the public for the Government to keep uninterested instructors as civilizers for the Indian? Is the Indian deriving even half the benefit he should for the amount of money appropriated for his education? Will the public permit the Civil Service Commission to continue appointing any such incompetents? After spending millions of dollars for steam-heated, electric-lighted buildings, and for clothing and food, would our Republic not be a little better benefited, and would it not be cheaper in the end, if genuine civilizers were given charge of training humanity's mind, character, soul and hand?

We should require Normal-and-Teacher's-College trained employees, above all the Superintendents. Most persons having stamina enough to secure higher education will also desire equal co-workers and associates and press the demand for them.

A Mrs. "Stenographer" who after re-entering the Service as teacher, admitted that she could not do the work, asked the writer to give her Normal instruction. The Government's Instructor pronounced Mrs. "Stenographer" as being "methodical." Before re-entering Mrs. "Stenographer" was recommended to the new Superintendent by her old principal

teacher, as being "capable." Hadn't Uncle Sam better permit our Normal School and College certificates to do its recommending?

Another employee was a college graduate, but had no idea of how to impart knowledge to others. She boasted to co-workers that she made her pupils believe her instruction to be infallible. Her pupils reported her as laundering her small garments and doing her mending in the classroom. She was given a Day School. Think of the little minds that were ruined for years, if not for life!

Another woman of the "Miss Put-on-your-work-apron-when-officials-come" class was first in the same school with Miss "Infallible." She entered the service on the examination for cook, was later promoted to that of head matron in a school of three hundred pupils, and later was made outing matron. As matron, she made it convenient to "stand in" with the Superintendent. During this period she had time for taking extra care of her personal appearance, cultivating her memory, making her clothes, doing fancy work, keeping a diary, polishing shells, belittling other employees, entertaining officials, lording over every one who permitted it—(those not permitting it were reported unfavorably by the Superintendent to the Department). Miss "Work-Apron" even became Superintendent in almost every way but name and salary. This caused the Superintendent to lose at least three conscientious, capable, employees.

The future red man citizen requires instructors who are desirable examples and those who know and care what materials, lessons and methods to use, and systematically apply to assist the child in forming desirable habits, as those of clear, systematic thinking, industry, carefulness, thoroughness, orderliness, economy, respect for others and their rights, obedience and unselfishness.

The results of true training should show signs in the developing of self-reliance, trust, independence, knowledge of valuation, the spirit of honest competition and the sense of responsibility.

A trained instructor will plan his material and lessons to develop the child and form these habits, while most of our Civil Service employees mold the child to fit the textbook, necessary repair work, or plan to keep him occupied the length

of time required for classroom or shopwork. Is it justice to blame the pupil if he does not come up to the standard?

One of our Essay Contestants wrote: "Even now some of our more educated Indians are clamoring for freedom. The Indians that are free and not under Government agents are looked upon by the whites as equals, while those on the reserves are looked upon as a sort of curiosity and sometimes there even exists a sort of hatred between their respective races."

If the public could only realize the full truth of that quotation and feel that sting which is produced on account of being under "Government agents" there would be more than one Harriet Beecher Stowe in the United States.

The writer has been "free" and she has also worked and lived on five different reservations and her experience has proven that the Superintendent to a great extent has it in his power to have the Indians "looked upon by the whites as equals or with hatred." If he is interested in humanity, he need not be long "fixing" those who bootleg to the Indian, and he will not speak to the Indians "as if they were dogs." Many employees are so cowed for fear of losing their positions, that they would lose an arm before they would dare speak discourteously to an Indian if the Superintendent said and meant to be courteous.

Too many of our Superintendents are of the class who feel their civil service importance, in doing the business required by the Government. For an individual Indian, is often quite a condescension and a favor on his part according to his tone and actions, to do anything for them.

Does the well-bred, educated Superintendent feel and act so superior and "cower" his family of Indians and co-workers? The duties of a Superintendent are those of a broad-minded, well-educated, wise, thoughtful parent.

Look up the records of these employee-cowering superintendents and you will almost invariably find that they entered the Service as helpers, or in some position which required one of the easiest Civil Service examinations, and they have been promoted, on account of experience, politics or as grafting instruments for some higher salaried official. The writer has often heard and last year was told by a reliable white gentleman, how for years his duties had caused him to pass an Indian Agency and he had often noticed that the Agent treated the Indians as if they were dogs. The writer has been an ear witness to such facts twice.

Would it not be a little more human to raise the Civil Service standard? Superintendents and Supervisors will say, "The salaries are not enough to secure us trained instructors." That is true if the old custom continues of giving the higher salaries to the "Put-on-your-work-apron-when-officials-come" class, regardless of efficiency. A number of trained and capable employees have left the service on account of the posing of the insincere.

The better schools of our country positively disregard applicants who are not normal- or college-trained instructors.

These instructors begin with small salaries and are advanced according to merit. In that way the teacher has an incentive for progressiveness and for doing good work. She also has the initial training that gives her capacity.

While in the Service I attended Summer Schools held in Chicago, Colorado Springs, Long Beach and other places. Since leaving, I have visited the best schools in Chicago and St. Louis. In these colleges, as well as the training school in Philadelphia, from which I graduated, I found the college girls, literary and industrial, to be very much interested in the Indian, and many asked how they could secure positions among the Indians.

I am sure our college faculties would be glad to recommend their graduates according to merit with corresponding salaries, and they would also be glad to explain their system of promotion.

These graduates would not hesitate taking the Civil Service examinations if it were necessary.

Supervisor Lipps, at Carlisle has instituted a precedent of refusing to admit any pupil whose personal habits and amount of self-assistance do not show earnestness of purpose. This is, indeed, one of the most valuable and commendable steps that has ever been taken for the betterment of our young people, and for impressing upon the parents the great necessity for parental companionship and guidance of their children into forming and practicing good, healthy, earnest moral habits. Why not apply the same restriction to Civil Service applicants and demand a demonstrated earnestness and sympathy for the task?

Can the Government afford to continue in its employ undesirable, incapable, disinterested, non-progressive persons when the public and the world expect governmental institutions to be model schools? Are instructors in our military and naval

academies selected by Civil Service, alone? Are the products or results no more gratifying than those of the Indian schools?

The truly ambitious employees will not hesitate to make arrangements for a year or two for the purpose of taking a necessary normal or college course. Teachers in good white schools do it regardless of personal inconvenience for the time. Why not Indian Service employees? We need the highest efficiency of our teaching body, if we as pupils are to be inspired with ideals of good citizenship.

Unity of the Society

"In unity there is strength." Unity as defined means a state of being indivisibly one, mutual understanding, state of general good feeling, harmony. Strength: the ability to sustain the application of force without yielding or breaking. Without doubt we wish the Society of American Indians to sustain and we want to find out the best means to accomplish this. Unity, since unity only will bring the strength whereby the Society shall be able to carry out its ultimate object. The object of the Society is to uplift the whole Indian race and this can only be done by infusing in each individual the desire to be self-supporting and to be a contributing factor, instead of a human parasite, who thinks that because he is an Indian the world owes him a living. A person must be more than negatively sympathetic in order to push a cause—he must be active, and the best demonstration of sympathy is work.

—Dora B. McCauley.

Sophia C. Pitchlynn

A Choctaw Lady Who Believes in Raising Better Chickens

By GAWASA WÄÑEH

TRADITION has it that Indians are lovers of feathers and the plume of the eagle has long been associated with the idea of a red man's head decoration. Here and there, however, in newspapers, stock papers, in magazines and in poultry journals we have often seen in headlines the name of an Oklahoma woman of Choctaw descent who is regarded as one of the best judges of fine feathers in the country. She does not judge fine feathers for hats and we doubt that she ever wore a feather—even a chicken feather in her jaunty bonnet. No indeed, for our Choctaw lady is a lover of fine fowl, an expert in chicken farming and a widely-famed judge of poultry.

Her name is Miss Sophia C. Pitchlynn. The very name Pitchlynn recalls the master mind of the Choctaws in the days of the Civil War. No greater Choctaw ever lived, no more magnanimous American ever lived than Peter A. Pitchlynn, the grandfather of Miss Pitchlynn, of whom we write. Peter A. Pitchlynn of whom there is an excellent account in Dicken's "American Notes," was a son of John Pitchlynn who was the Federal interpreter during the Revolutionary War, for Gen. Washington. He settled among the Choctaws and married Sophia Fulsom, a Choctaw woman of an excellent family, and the daughter of David Fulsom. Historians pointed out that the wife of Grover Cleveland, Frances Fulsom, was a descendant of this union. Peter Pitchlynn was a loyal federalist in the days before the Civil War, but though he declared his belief in the northern cause, he said he would not desert his people who espoused the cause of slavery and the right of the south to rebel. The speech of Pitchlynn at the close of the struggle has already been quoted in this journal and proves him a man of lofty thought and of great heart. Indeed Dickens was so impressed by him that he wrote of the great Choctaw that he was "the best type of American gentleman he had met in the whole country."

It is a long way from the land of the Choctaw to the camp

fire of the great pale face nation, but many great Oklahomans there are who have made the journey and stayed to make the pale face nation better. Among the Choctaw and Chickasaw alone, we can think of Senator Robert L. Owen, Congressman Charles D. Carter, former Register of the Treasury Gabe E. Parker, and Gov. Victor E. Locke. And so Washington is not such a lonely place for the Choctaw lady, Miss Sophia C. Pitchlynn, for she lives within the shadow of the great dome of the capitol and there she raises her prize-winning birds.

Her interest in chickens was quite accidental and began with helping her brother with his poultry. This beginning led to the development of unsuspected talent in rearing chickens and almost from the outset she began to understand her feathered wards as few human creatures ever did. Today she can count her prize birds in numbers and no great exhibit is complete without the Pitchlynn single comb brown leghorns, and the poultry shows consider themselves fortunate to have Miss Pitchlynn as a judge. Her winning birds have appeared at the Jamestown Exposition, at Allentown, at Scranton, at Washington, at Madison Square, New York, and elsewhere. Her success has stimulated more than one newspaper man to hunt out her secret and many long columns have appeared in journals from east to west. One writer for Poultry Husbandry in studying her methods says:

"She raised her birds because of a love for them. She cares for them with the fond affection of a mother. She talks to them, and listens while they talk in turn to her; she calls each by name, for she knows her fowls as Hiawatha knew the birds, as only Nature's race knows Nature."

Now what is the result? Oh, careless people awaken to the results of care. Some of her chickens are worth \$100, some \$200 and her Kimachie, you can see by the papers is appraised at \$1,000. Think of it, \$1,000 for a mere rooster,—but, then it is not a mere rooster. It is a bird bred with love, care and the most considerate devotion.

What we like best is that Miss Pitchlynn is not after prizes and chickens worth more than automobiles, but that she has something in mind for somebody else. "I am not raising prize birds, primarily," she asserts. "I am trying to improve the breed. I want to help the farmer, the housewife, the small chicken raiser to keep a better breed of chickens and get better results."

Raising domestic fowl is a woman's work, our Choctaw expert believes. To Mrs. Marie L. B. Baldwin who visited Miss Pitchlynn for *The Quarterly Journal S. A. I.*, she said, "It is pathetic to see a man struggling along in this line of work and I appeal to women to help the man who is raising chickens. It is the woman's work. The little baby chicks need the gentleness of woman's care. Many a flock has perished for want of it."

"In caring for chickens give them plenty of water, it costs nothing, and let the food you give them be wholesome. Never feed a chicken anything you would not yourself eat, if you were a chicken."

Miss Pitchlynn is a true daughter of the Choctaw. She loves her Indian people and she is ambitious that each one should develop the genius that flows within the blood of the ancient race. To demonstrate her belief she is showing the modern world how to breed better chickens, despite handicaps that leave her only a Washington backyard of limited space. Surely a determination to succeed brings its reward.

The Main Question

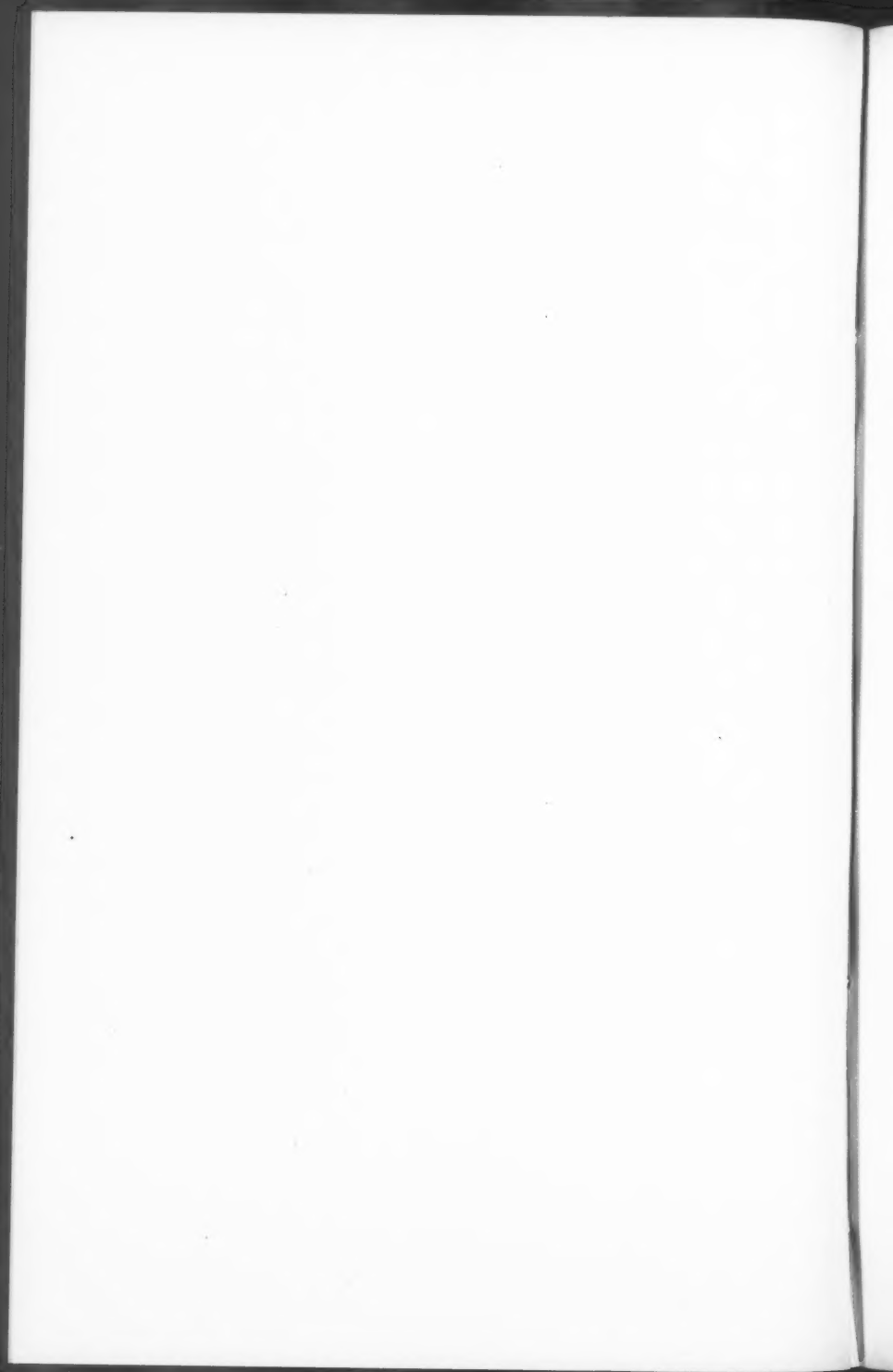
The question of how long there shall be an Indian Bureau is one that interests vitally two classes of men—first the Indians, and second, the champions of the Bureau system. Just what good has the Indian Bureau since its beginning done for the Indians? Just what harm has it permitted to be done? Who upholds the forces that prey upon Indian property? Who helps along the grafters? Who influences the courts? Who is debauching the Indian race? Is it the Indian himself, is it the local politician, is it the capitalist, is it the Indian Bureau, is it Congress?

There is something wrong somewhere or there would be no Indian problem. The main question is, what is wrong? What then shall there be done?



Plate 8

MISS SOPHIA PITCHLYNN, (*Choctaw*)
An enthusiastic champion of scientific chicken culture



The Value of Higher Academic Training for the Indian Student

First Honor Essay in the S. A. I. Contest

By EVELYN PIERCE (*Seneca, of Haskell Institute*)

IN recent years, the solving of the Indian Problem has troubled able government officials and others who are friends of the Indian and interested in his welfare.

The question is often raised: Would it be better for the Indian to remain a ward of the United States? Or else: Should the Indian be given full rights of full citizenship and in this way made to depend upon his own resources for his living? These are questions that cannot be answered without much thought.

The salvation of the Indian youth lies in his education, mentally, morally, and physically. Since the object of this essay is to prove the value of higher academic training, I shall leave out the moral and physical side of training and deal with only the mental.

At the time of the discovery of America by Columbus, our ancestors were at best but a semi-civilized race. The demands that practical life made upon them were few, and about all they needed to learn, were warfare and hunting. These made the Indian cunning and capable of great endurance, qualities which are present to some extent, in the Indian of today.

Since then, the white man has come and settled the country, and with him, the civilization of European nations. He brought with him fire-arms and other gaudy trinkets which the Indian wanted and obtained by trading his land for them. He resented the customs of the white man and made war upon him, but was not able to overcome him; instead, the Indian was driven farther and farther west until now we find only a few Indians in the east, most of them occupying lands in the west which the government allotted to them.

For many years they have been taken care of by the government, which even furnished them with their supplies of food. This made the Indian depend upon the government for his living and killed his desire to learn the white man's ways.

His ignorance made him the prey of all white men, who cheated him at every turn. He did not understand the English language and whenever he desired anything of the white trader, he had to make his wants known through an interpreter who very often did not interpret correctly. Then when he received his annuity and went to the trader, his ignorance of money values made him an easy mark for all. He could not read nor write, and very often he was bribed into signing away (by his mark) large tracts of land for a mere trifle. He was ignorant of law and of common business forms and accepted almost without question, whatever the white man offered.

Today, with the standard that civilization has reached in the United States, education has also reached a height never before equalled. Everywhere, we hear the cry for higher efficiency. Can the Indian take his place by the white man, and can he gain efficiency with a common school education that the government gives him? No, he cannot.

The white man today must be highly educated in order to keep his place among the thousands of his race. If he wishes to attain a place higher than that occupied by his fellowmen, he must train and educate all parts of his nature to their highest possibilities.

If all this is necessary for the white man, how much more so is it for the Indian who is already handicapped by his ignorance of the English language and customs. The academic training he receives in the average Government school is not sufficient to enable him to meet the demands of practical life. And, it is for practical life that everyone of us is fitting himself. Among all people, barbarous as well as civilized, we find that each generation received training for its future life, or career. The amount of training needed depended upon the height of civilization reached by that especial people. Civilization demands higher academic training and if the Indian is ever to become "master of his own destiny" he must learn the value of this higher training and in some way obtain it for himself.

In some communities, the Indian is living side by side with the white man and proving that if he has the training he can take care of himself. In such places as these, the Indian Problem is not as serious as it is in other places where the Indian lives only to himself and has few chances of learning the language and customs of his white neighbors.

In almost every instance where the Indian has had higher

academic training he has demonstrated his ability to compete with the whites in the activities of life. He has also proved that the Indian is not, if given proper training, any lazier than his white brothers. The more we think about it, the more we will agree with the person who said, "We are all as lazy as we can afford to be." What keeps us all hustling is the necessity of making our own living.

I have found during eight years spent in government schools that the ones who make the most use of their time are those who do not expect ever to receive any help from the government in the way of annuities allotments.

Higher academic training will help the Indian youth to reach a higher level, and from this higher level he can see better the needs of his people and help Uncle Sam solve his Indian Problem.

The Indian youth needs this higher training as it is upon him that the future of the Indian race rests. It's too late to educate the old Indian; their lives are almost lived, and besides, it is an almost impossible task to make the old Indian change his ways.

If the Indian is not hampered so much by the government's giving him land and annuities, and he is gradually thrown upon his resources, he will see the value of higher academic training and seek it for himself.

Then there will be not quite so much room to say, "Poor Lo, the Indian," and he will no longer be the object of contempt that he now is in some places and among some people.

The idea of the Indian Office seems to be that they are better fitted to handle all the affairs of the Indian than the Indian himself, or the other departments of a republican form of government. The Indian Office says, "The Indian does not know what is best for him in the administration of these inheritances." So a politician is selected to act as judge for them, and this politician acting as judge, violates every rule of law for the protection of property, and the Indian is subjected to rules and regulations and arbitrary action that violates constitutional limitations. The evil seems to be that the Indian Bureau administers as if the Indian was selected for their benefit, to exploit them, and not they that were created for the benefit of the Indian. This spirit prevails generally in the Indian service.

—Thomas L. Sloan.

*Education of Indians**

By R. H. PRATT

THE kind of education that will end the Indian problem, by saving the Indian to material usefulness and good citizenship, is made up of four separate and distinct parts, in their order of value as follows:

First, Usable knowledge of the language of the country;

Second, Skill in some industry that will enable successful competition;

Third, Courage of civilization which will enable abandonment of the tribe, and the successful living among civilized people;

Fourth, Knowledge of books, or education so-called.

In justice to itself the Government can have but one aim in all it may do for the Indians, and that is to transform them into worthy, productive, American citizens. The vital question is, can the material be made to yield the desired product?

The Indian is a man like other men. He has no innate or inherent qualities that condemn him to separation from other men or to generations of slow development. He can acquire all the above qualities in about the same time that other men acquire them, and is hindered or facilitated in acquiring them only by conditions and environment that would equally hinder or facilitate other men in acquiring the same qualities. If the Indian has not had a chance to acquire these qualities he is not to be blamed for not having them. If he is not acquiring them now as rapidly as he might and ought, it is because he is hindered by the contrivances we have forced upon him.

Take the first quality, that of a "usable knowledge of the language of the country." How is a usable knowledge of any language to be best and most quickly learned? Manifestly, by associating with those who use it. All people learn their own mother-tongue that way. Neither books nor special teachers are necessary. Simply such associations as will place the person to be taught where he can hear the language constantly in use.

*The Red Man; Published by Indian Industrial School, Carisle, Pa., July, 1895; Volume XIII, No. 2.

Wise American parents desiring their children to become proficient in the German or French language send them to Germany or France to live in a German or French family. Why not then contrive that the Indian have this same opportunity to learn the almost universal language of the country in which he lives and which he must learn in order to be at one with the great body of its people? Thus theory and patois are eliminated, and practical, usable knowledge takes their place.

In doing this service for the Indian in this really necessary way we come to the second and almost equally important quality to be acquired: "Skill in some industry that will enable successful competition." How is this to be gained? The answer is practically the same. The best agricultural school is the agriculturist himself on his own farm. If we want a boy to become a farmer we put him on a farm where the daily pressure of a necessity to get the work done bears upon him, and where a living and something more hinges upon skill and intelligent management. In the same way if we want the boy to become a blacksmith or a carpenter, a blacksmith shop or a carpenter shop with a competent head and surrounded by competent workmen is the place. Associated with the farmer and the mechanic, the boy learns what a real day's work is and becomes in every way a very part of the situation. The same factors are needed if the boy has the ability and can reach the means for professional life. To be a lawyer he must associate and contend with lawyers.

If the way to the acquirement of the first two qualities necessary in the education of the Indian is properly indicated above, then the way to get the third and most vital quality solves itself.

The courage of civilization, like the courage of battle or the courage of any other phase of life for that matter, is best, and perhaps only to be, acquired by experience.

For the Indian, then, the language of civilization is quickest and best gained, the industry and skill of civilization is quickest and best gained, and the courage of civilization is quickest and best gained by his being immersed in these influences. But the Indian must become individual. The tribes and all tribalizers and tribalizing influences are enemies of the individual, for immersed in the tribe how is the individual to take on successfully anything foreign to the tribe?

Book education logically comes last. If a man speaks the

language of the country, is skilled in some industry of the country, has the courage of the country, and practices these qualities, he is a useful citizen without a knowledge of books. The first are the foundation qualities. Book-education enlarges and embellishes language power, industrial power and courage power. These three qualities being requisite to accomplish the transit of the Indian from tribal to national allegiance, the door of education must open the way to full chance for enlarging these qualities that no slavish restraint on manhood oppress and discourage the ambition to compete and rise.

The school, its aim, quality and location now assume importance as factors. If the language, industry and courage of civilization needed can best be gained in the environment of the civilization in which the subject is to contend, where shall the book-education be given? There is only one right answer, and that is, let all the qualities grow together in the subject. Give him schools in the environment of civilization; but better still, put him into civilization's schools. Do not feed America to the Indian, which is a tribalizing and not an Americanizing process: but feed the Indian to America, and America will do the assimilating and annihilate the problem.

Northwest Coast Indians

An important report on the Northwest Coast Indians has been made by Hon. Samuel A. Eliot, of the Board of Indian Commissioners. Dr. Eliot has made a thorough examination of certain conditions in Washington, Oregon and northern California. The report analyzes the various elements affecting the Indians of this region, in such a simple, logical way that the report becomes an effective document that should command the serious attention of all concerned with Indian welfare.

It now remains for us to see that the evils called to our attention are removed and the good recommended is accomplished. Dr. Eliot merits the sincere thanks of all for his survey.



The Quarterly Journal

of

The Society of American Indians

Published at Washington, D. C.

THE OFFICIAL ORGAN OF THE SOCIETY OF AMERICAN INDIANS

Vol. III.

For the Period Ending June 30, 1915

No. 2

ARTHUR C. PARKER—EDITOR GENERAL

PUBLICATION OFFICE

BARRISTER BUILDING, WASHINGTON, D. C.

Subscriptions are included in membership to the Society. Persons not members may secure *The Quarterly Journal* upon the regular subscription rate of \$1.50 per volume.

THE EDITORIAL BOARD invites friends of the race to unite with the native American in providing *The Quarterly Journal* with a high quality of contribution. Although contributions are reviewed as far as possible, *The Quarterly Journal* merely prints them and the authors of the accepted articles are responsible for the opinions they express. The ideas and desires of the individuals may not be in harmony with the policy or expressed beliefs of the Society but upon a free platform free speech cannot be limited. Contributors must realize that *The Quarterly Journal* cannot undertake to promote individual interests or engage in personal discussions. "The honor of the race and the good of the country shall be paramount."

Officers of the Society

Rev. Sherman Coolidge, *President*, Faribault, Minn.; Wm. J. Kershaw, *First Vice President*, Cawker Bldg., Milwaukee, Wis.; Hon. Chas. D. Carter, *Vice President*, House of Representatives, Washington, D. C.; Emma D. Goulette, *Vice President*, Shawnee, Okla.; Chas. E. Dagenett, *Vice President*, Washington, D. C.; Arthur C. Parker, *Secretary-Treasurer*, 106 Barrister Bldg., Washington, D. C.; Dr. F. A. McKenzie, *Associate Chairman*, Nashville, Tenn.; Dr. T. C. Moffett, *Associate Secretary*, 156 Fifth Ave., New York City.

*The Bulletin Board**The San Francisco Meeting*

IT IS expected that a local meeting of the members of the Society present at the Panama-Pacific Exposition will be held on August 16-17-18, and immediately after the conference of Indian School employees.

Every one whether a member or not is invited to attend the sessions which are designed chiefly to acquaint friends of the race and those who work for it with the object of the Society. There are hundreds of Indian and white citizens who should become familiar with our work.

There will be a general meeting of the employees of the Indian Service at the San Francisco exposition August 9th-16th.

Two conventions of unusual importance to be held at Oakland, Cal., Aug. 15th-28th, are those of the National Education Association and the International Congress of Education.

The Fifth Conference S. A. I.

The Lawrence Conference of the Society is the most important event that faces us as an organization. Preparations should start early and those having papers or addresses should spend considerable time in preparing them. To accomplish great tasks "Be Prepared." The solution of the Indian problem is a great task. Come to Lawrence on Sept. 28th-Oct. 3rd with a mind filled with logically arranged thoughts and "think your people into freedom." Earnest, logical, forcibly presented thoughts will bring action. Our Fifth Conference should be famous for its thought power.

The Sales Department of the Society, at our Washington Office, has a rare supply of native goods of fine quality, all useful and made for use. The charges for service are extremely small and the Indian who makes the blanket, the water jar or beaded band will get the profit of his work—and not the middle man or trader.

Miss Lucy E. Hunter of Hampton, who won the S. A. I. essay contest, delivered a great message to the Indian race and to the educators in Federal employ. Her essay in whole or part has been copied all over the United States by Indian school papers, newspapers, and some magazines. All honor to the Winnebago girl who can think so clearly and forcefully. The young woman who can think is the nation's treasure.

Never forget that the Society needs funds to support its work. Printers, clerks, rent, postage and transportation are expensive in a big campaign like this. Unpaid dues are always due. Don't wait and never think the fee must be limited to \$2.00; as much more as you wish to send, has a specific duty for it now.

Here is a resolution for you to make: Since every society devoted to the welfare of Indians and many great educators, college presidents, teachers, nationally-known editors, scientists, lawyers, clergymen, business men, Indian laborers, ranchers, clerks, businessmen of all sorts and of all professions are members of this Society and believe thoroughly in its mission and in its power for good; Be It Resolved (here mention your own name) that I will get at least one new member whose interest I shall arouse and whose mental and moral nature will thereby be benefited by our society and the opportunity it gives him or her for humanity's sake.

You have not neglected to make the above resolution have you? Of course not, we knew you would stand by us in our heavy labor for you, for the red man, for your country. Only this more do we wish to say. Get that one new member today!

Have you saved your *Quarterly Journals* and had them bound? We will send you free an index and title page of volume two if you ask.

Under the auspices of the Y. M. C. A. there will be held the second annual Conference of Indian Students at Estes Park, Col., June 11th-20th, 1915. This conference was productive last year of splendid results. We urge many to attend.

Our New York friend, Alanson B. Skinner, has added a new

publication to his already long list of literary productions. "The Indians of Manhattan Island and Vicinity" is the title.

During the S. A. I. conference in Lawrence the Daughters of the Founders and Patriots of America will dedicate a memorial to Gov. Walker, the first territorial governor of Kansas. The Society is to participate in the event, for the first governor was of the Wyandot tribe, and one of his descendants, B. N. O. Walker, is a member of the Society and a resident of Quapaw Agency, Oklahoma.

During the week of May 3rd, President William C. Hoag and Secretary Walter Kennedy of the Seneca Nation of New York visited the editor and spent several days at the editorial office. We presented them to the members of the New York Constitutional convention, to Senator Root, to the Governor of the State and to several of the ex-governors. The occasion was a reception to the Convention by the University of the State of New York. Secretary Kennedy showed Senator Root the great wampum belt of the Iroquois Confederacy, the original seal of its first constitution. The Indians had a constitution as early as 1450 and perhaps earlier. A translation was shown the modern constitutional convention. Verily the red man was there first with constitutions.

The editor of *The Quarterly Journal* has been appointed one of the members in charge of the anthropological section of Pan-American Scientific Congress, to be held in Washington, Dec. 27th-Jan. 8th, 1916. The Congress to be held in the Pan-American Union. There will be an important discussion of the educational problems of the two Americas.

The Lawrence Conference

Responsibility for the Red Man. When—How?

IN arranging the program of the Lawrence Conference we are face to face with an extremely important problem. As a society we represent a class of Indians and their friends who have had superior advantages for understanding the needs of modern civilization and for analyzing the drawbacks now hindering our less fortunate brethren from achieving the higher things in life. Our problem is that this Society of men and

women, so endowed, is looked toward as a substantial source of information and advice. We must meet the demands of the country if the country is to help us. This year we have to face the demands of Congress, of the public, of the friends of the Indian for competent advice and a genuine program for Indian betterment. We must make good. Our failure as a society and your failure and mine as an individual means a greater period of misery for the Indian race. The world knows this and watches.

The struggle of our Indian friends is for the right of individual action free from a guardian oversight. To gain this end Indians must become as competent, as individuals and as a race, as the white race with which they are to compete in business life. To gain this competency they must become responsible individuals. By what means shall they become responsible? This is the important question that faces us at Lawrence. We must give the answer. As a tentative proposition this office is, therefore, suggesting that the Conference subject shall be **RESPONSIBILITY FOR THE RED MAN**.

We are indicating below the topics suggested for discussion. Will you add to the ideas advanced by suggesting other sub-topics or special plans for the Conference? It is well to begin now your preparation for the Fifth Annual Conference and come prepared by months of systemized thinking, religiously determined to see a constructive philosophy evolved. Let us back up our memorial to the President by demanding that Congress declare its intention toward the Indian in definite terms, clear its books of all claims, and then make an individual apportionment on its ledgers of the amounts due every Indian to whom funds are credited. We must clear the way for the new life of responsibility.

Our society needs every form of help now. We need workers who will distribute our literature and solicit membership. We need strong financial backing that we may possess the vigor to investigate and push our labors in behalf of our people. If our income could be doubled our efficiency would increase four fold. Write and tell us what we can do and what you are willing to do.

Suggested Program

Conference Topic: *Responsibility for the Red Man.*

Topics for discussion in prepared-in-advance addresses.

Special topics along this line may be: (1) All rights will come to the Responsible Indian; (2) Education that is adequate develops responsibility; (3) How may schools teach responsibility? (4) How may reservation churches develop the idea of responsibility? (5) How may the Superintendent develop the idea of responsibility among his charges? (6) Does the Indian Bureau develop the responsibility of the Indian? (7) In what way do the laws affecting the Indians prevent the assumption of individual responsibility? (8) Would it develop interest in matters of public welfare and lead to responsibility to consult the Indians in all matters affecting their human and property interests? (9) The relation of Knowledge, Thrift, and Morality to Human Responsibility; (10) The responsibility of the Government to the Indian; (11) the responsibility of the Indian to the Country; (12) Letting the Indian know what is being done for him as the means of stimulating his sense of responsibility.

* * * * *

It is evident that when the Indians understand their true responsibility to themselves and to the country there will be no "Indian Problem." We need, therefore to consider the means of attaining competency and responsibility. To this end we must face our own reservation conditions and seek to discover how our shortcomings destroy our right of being considered responsible. Some of the questions are (1) The Morals of the Reservations, (2) Intemperance, (3) Renting of Lands, (4) Ignorance, (5) Chronic Ill Health, (6) Home Surroundings, (7) Tribal Customs, (8) Improvidence, (9) Poverty, (10) Neglect and Laziness, and the relation of all these things to the incompetence and irresponsibility of some tribal Indians.

Some Replies to the Letter Suggesting the Conference Topic

I have your circular letter of April 23rd with reference to the matter of the program for the conference at Lawrence this fall. I am very glad to receive this circular and to note the

broad scope of the suggested program which you have in mind for that conference. I am considering being present during the conference if it is at all possible for me so to be. I want to get into closer touch with the membership of the Society because I feel that you have an opportunity which you are taking good advantage of, by the way, to uplift and better the race as a whole.

I am very glad indeed to see that one of the sub-headings for consideration at the conference is the question of intemperance. I believe it is a vital one in the matter of advanced responsibility for the red man. The great commercial enterprises of this country and the leading successful business men of the country are beginning to realize that the use of intoxicating liquor is detrimental to the highest degree of success. If we could impress upon all of our Indian friends the importance of this philosophy a long step in advance will have been taken I am sure.

—*A well-known temperance advocate.*

I had your letter of April 23rd duly, in regard to the Lawrence conference. You yourself are so wise in these matters that I feel it unnecessary for me to make any suggestions in regard to the program or topics. You have suggested a mighty theme when you emphasize "responsibility for the red men." If we can only get a clientele of friends who will voice expression along this line, it seems to me we are liable to make large and rapid movement in the right direction.

You realize, of course, that I need no spurring along this line. I intend so long as I have the power of expression and the situation requires it to speak with the greatest emphasis of which I am capable on every occasion.

—*The founder of the Indian school system.*

Responsibility is a broad subject. It begins from our birth to our death and in every line we can imagine. From it we may derive much useful information at our next conference.

—*An Apache physician.*

After a careful reading of your proposed list of "conference topics" I find no single item that I cannot endorse. My information regarding the "Indian Problem" has been acquired wholly at this school, the Salem Indian School (Chemawa). Perhaps I am mistaken in many of my ideas, but a thought

which has occurred to me repeatedly is the difference in people (individually) no matter what their race or nationality. I find great difference in those of my own race (white). The people are not by any means equal in many ways. With my own people I am compelled to make a difference in my summing up of the various individuals. They differ in their merits. It seems to me that the only just way to treat people when dealing with them is according to their individual merits, bearing ever in mind the "square deal" idea. This I say of the white race, and I see no difference in what is due the Indian people. I have no fear of the future of the Indian race, but I firmly believe that in time to come, the race is destined to be amalgamated with the various other races which constitute the citizenship of our land. I see no way to prevent this even were it desirable to do so—a question hard to decide. Some of our states have laws forbidding the marriage of Indians and whites, but little attention is paid to them and such marriages continue and who shall say where and when the love of the human heart shall be denied?

My experience teaches me that the adaptability of the Indian youth is astonishing. I have seen them come to this school from reservation and places where society and culture were little known and within a few weeks blossom out as though to "the manner born." All do not do this, of course, but a large majority do, and this fact emphasizes in my mind the "individual merit" idea. Considering how quickly these children adapt themselves to conditions here at the school, the conviction grows upon me that they would (and do) adapt themselves to conditions elsewhere. Such being the case, my thought is to make a strenuous effort to change conditions on the reservations and in the primal homes of these children. The older people of the reservations, like all old people regardless of race, will seldom change much or respond readily to thoughts and ideas not impressed upon them in their youth; so the future of the Indian people, as the people of all races, rests with the *children of today*.

I find that where an Indian is capable he needs have no fear regarding his treatment at the hands of the better class of white people; if anything, the whites are glad to assist him or endorse him. The prejudices of the ignorant are always in the way of all enlightenment and progress and must be stamped out.

Were I a wealthy man I would gladly assist with substantial money contributions for carrying out many of the plans outlined by the Society of American Indians, but I am not. As it is, I am annually spending a large portion of my earnings in the effort to create an atmosphere here at Chemawa which will assist materially in the molding of our Indian youths into citizens of the highest class.

My best wishes and good will are with you in the work in which you and your associates are engaged.

—A teacher who puts his heart in his work.

I am not able to add anything in detail to the very interesting program you have sent me. I can only make in support of the program two suggestions. The first is that the object of all just government should be, as the object of all true family government is, to develop the power of self-government. This is the policy we are pursuing toward the Filipinos and, in some measure at least, toward the Negroes and is the policy we should pursue toward the Indians. But we ought not to wait until all Indians have acquired a capacity for self-government before we concede the right of self-government to those Indians who possess the capacity. The other suggestion is my hearty endorsement of your request that Congress itself declare in general terms this to be the policy of the government toward which administrative action should be directed.

—A magazine editor of world-wide fame.

In the Editorial Sanctum

McKenzie—Thinker

FAITH in humanity—real faith—is a rare quality, and yet, there is a man among us who possesses this faith in a remarkable degree. His faith is not the blind trust of the man who has not seen the world and its work. To the contrary, it is the belief of a man who has seen humanity at its best and at its worst, black, yellow, red and white, on two hemispheres. It is this faith that makes him able to help men—for we cannot help men until we believe in them. His doctrine is to give of his best, his brain, his heart, his wisdom and experience, his sympathy and his loyalty to his fellow human creatures.

Out in Ohio they say that most of the progressive laws creating legislation for workmen and workwomen and for children's happiness came first from this man's mind. They tell that he conceived the idea of social centers in schools before the Ward plan was known and that he is the chief instrument in creating public-supervised playgrounds. A prominent settlement superintendent in New York, who finds his chiefest inspiration in this Ohio thinker, told me that, "he seemed to know what laws were to be introduced and passed, what men raised to honor or unseated long before the events took place."

Not every man has an X-ray brain that radiates a thought power that penetrates the world's work and then projects facts as upon a spectrum and resolves them to their original elements, like a star metal split into Fraunhofer lines.

About ten years ago before he was given the degree of Doctor of Philosophy by the University of Pennsylvania, this man was a teacher in an Indian school in Wyoming. He loved his pupils and saw their needs, their parents' needs and their race's needs. Then he went back to the University and wrote a masterly thesis on the American Indian, later publishing it. Today it is the source book analyzing the political and social condition of the red race. The University uses it and many public men have read it with wonderful profit to themselves—and let us hope—to the Indians.

Later this man drew three leading Indians to Ohio State University where he was an assistant professor of Sociology and Economics. At his own expense he financed the course



Plate 9

Alanson B. Skinner and Amos One-Road, pledging friendship in the red-man's own way. Mr. Skinner is in Menomini costume and Mr. One-Road in Sioux

and, though it was a losing proposition in financial return, he found an ample reward in the satisfaction that came later, for in 1911 he again saw the same three Indians back in the Ohio State University among others of their race, founding for the first time a national organization of American Indians and their friends.

In all creation there seems to be a primal law. Creatures are the result of the reaction of two substances. It was the dynamic intellect of Prof. Fayette Avery McKenzie that awakened the mass of red men and gave them a coherent organization. Like scattered biologic cells they drew together and the Society of American Indians was born, its influences to act and react alike upon the red man and the white man.

When others doubted the ability of a Society of red men to live, the father of the Society held faith. Though he saw only fifty-four units within it as members, he called to the world of men and strength came. The infant society cried out to its mother people and it grew. Today the Society is larger and more vigorous than ever before, but it is believed that neither white men nor Indians actually realize its full significance or know that it is the greatest achievement in the history of the Indian of the United States. Many Indians surrounded by unhappy conditions will ask what good it does and how much money it gets for them. Some say they will join if the Society will get claims, land patents or work for them. Alas, for these who are blind! But others see and give of their means for the broad benefit of all in constructive, lasting ways. With all that has come to discourage the officers of the Society there has been a McKenzie to say, "Keep on—for to struggle is the condition of life." The Society can do no wiser thing than to follow the course that the thinker who created it mapped out. The wisdom of a trained mind is a safer guide than the impulsive actions of untried experience, providing the trained mind dreams as well as thinks. McKenzie is a dreamer as well as a thinker but his dreams follow the channels of logic until he has a sure picture of the reality that is to come.

The collegiate year 1913-1914 was an eventful one in this man's life. It was a turning point in his career. Everything seemed to happen and some things that occurred were griefs that are not easy to endure—despite philosophy. His chief-most friends, those with whom he discussed his plans and told his hopes passed to the world beyond within a few months

of one another. Both his father and mother were gone. Only the other friends who had seen the father and mother of Dr. McKenzie and known the tender sympathy that existed between them and him can realize the shock of their loss. To them he had been a faithful son, a companion, as few sons are. To "honor thy father and mother" was a deep principle that gave them and him a joy that the friend at the fireside did not fail to observe.

Then came the sabbatical year. Dr. McKenzie was now a full professor in the University and, having given it seven years of service, was entitled to one for recreation and study. In talking over the opportunity with a friend he said, "I am debating whether or not I should go west and study the problems of my Indian friends or go abroad where I may come back still their friend but prepared for a wider usefulness." He was advised to go abroad. Before doing so, however, he finished his task of editing the Indian census, a work which he had begun in 1912. Then he went to Paris to study the social and economic problems of the Continental countries. Then the European war broke and with other Americans Dr. McKenzie went to Switzerland, nevertheless expecting to continue in Europe. Then came a call back to America. A University needed a president who was a keen thinker for a big task. The press announced Dr. McKenzie the elected head of Fiske University of Nashville, Tenn.

During the winter of 1914-15, Prof. McKenzie had charge of important social betterment work in the District of Columbia. He is now investigating Indian schools for the Phelps-Stokes foundation of Yale. In October he will be installed as President of Fiske.

No better friend of the American Indian lives than this same college professor because few men are mentally endowed to see so far ahead or as deep down as he. He is a true friend of humanity and like the Master he follows, is humble as he realizes the need of men for a larger life.

We wish President McKenzie a large life of success in his new field.

Sekosa, the Weasel

Being an Account of an Adopted Menomini

SOME fifteen years ago a Staten Island boy wandering over the island world in which he lived caught sight of an Indian

arrow point sticking out from the sand. The ancient warrior who shot the arrow never knew that when he lost it he would start a man a thousand years later on the road to so formidable a profession as that of "anthropologist," but that ancient warrior, now in the mysterious land of the hereafter, must have the credit.

It was not long before the lad from Staten Island had a good collection of quartz and chert spear and arrow heads, bits of broken cooking pots and a few stone axes. He brought some of them up to the American Museum in New York and the scientific staff became interested in his evident possession of what is technically called the "collecting instinct." Few men have this endowment and when they do they can get anything in the world that can be obtained that interests them.

There was a great deal of local interest in Indian subjects in the days of 1900, at the American Museum, and it yet remains. There were eminent scientists then, Putnam, Hoas, Smith, Saville, Pepper, Bandallier and a number of younger men who since have achieved a niche among the great. The Staten Island boy won his way to the hearts of all. One day we met in the corridors and a mutual friend said, "This is my friend Alanson B. Skinner." So I learned his name was Skinner.

That year we went down on Long Island with that mutual friend and under his guidance did ten hours of hard labor each day with shovel and trowel digging up an ancient Indian village, the best relic of which we found being only a broken cooking jar and a piece of pottery with a thunder bird engraved upon it. Later under the chief of our expedition, M. R. Harrington, Skinner had his first reservation experience, when an ancient fort was excavated. One of the camp hands was Blue Sky, a Seneca Indian, who insisted on calling Skinner "Spectacles" because of the enormous eye pieces he wore perched on his nose. Blue Sky would awaken him each morning with a new animal name as Lazy Toad, Fat Bull Frog, Hungry Wolf, Star-Eyed Mole, or the like.

Skinner became a fast friend of the red man and has been so ever since, though perhaps his liking is hereditary; his mother lived for a while among the Ojibway.

On one occasion Skinner visited my camp and when he was stowed in the tent with my two assistants he sat up until the men broke down both bunks with the sheer vibration of laughter. The marvelous tales he spun and his droll humor caused

more laughter, and soon the side of the tent gave way and all three fell into the lake twenty feet below, but when they crawled back up the bank, Skinner was still talking and the men holding their sides. Finally the cook came out and said it was one o'clock and if he didn't keep still nobody but the boss would get any breakfast in the morning. Then everyone went to sleep.

Later Skinner went to Harvard and specially trained in his chosen profession. Since then he has written more books, papers and scientific articles than any of the younger men who started out on the road of professional life with him. He has traveled thousands of miles by canoe in the Hudson Bay Country and tramped the water jungles of Florida, he has been east and west and always came back with a wonderful collection of specimens illustrating the material culture of the Indian tribes he visited.

Some of his best work has been done among the Menomini Indians of Wisconsin and he has made many devoted friends among them. His earnest manner, his sincerity and courage, coupled with his contagious mirth quite won their hearts and so they made a big feast and adopted him. Now they call him "Sekosa, The Weasel." His Uncles are venerable tribal sages known by the names of John Saterlee and Sabatis Perote.

His successful work among the Menomini may be judged from his book "Social Life and Ceremonial Bundles of the Menomini Indians,"* a most excellent and thorough treatise of Menomini life. Some of his other books are: "The Indians of Manhattan Island," "Political Organization of the Plains-Ojibway and Plains-Cree," "The Indians of Greater New York and the Lower Hudson," etc.

Mr. Skinner has made a great company of friends among Indians and makes more wherever he goes. Although a young man, below thirty, his prolific writings, his love of his red brothers and his scientific skill have led to his advancement as Assistant Curator of Anthropology in the American Museum and Associate Secretary of the Folk Lore Society. He is a member of many scientific organizations and a most zealous associate in the Society of American Indians.

Two years ago he sat with Amos One-Road at the Quaker City Banquet, in Philadelphia. (Later they had their photo-

*Published by the American Museum of Natural History, New York. 1913.

graphs taken together.) Here he responded to a toast and in the course of his address he said: "My interest in the old-time Indian springs from the fact that the old life must be known to science and be faithfully described. The science of anthropology has its reasons for studying the material culture, the social organization, the language and the folklore of Indians. I like this work because I find Indians genuine friends and full of interesting philosophy.

"Though I study the old life and make my livelihood largely from ethnological work, I do believe that new life is essential to every people. The old life of the Indian is passing away; hence I endeavor to describe it before its customs forever vanish. The Indian cannot live always in his ancient condition; he must seek the new. I am interested in the Indian, but it is the living Indian that interests me most. If I knew that the end of the old life had come today and that the Indians of the country had achieved a place in the nation as competent, self-supporting people, I would rejoice and lay down my studies of the old life, and be glad to lay bricks for a living."

No man may justly criticize the stand point of an ethnologist who takes that view of the red man. If more scientists were like Mr. Skinner there would be no accusations that museum men encourage the continuance of tribal life and ancient customs that keep Indians in a mental stage wherein they remain unresponsive to enlightenment and unable to cope with the demands of modern industry. To Mr. Skinner it is as illogical to try to keep the Indian an ethnological curiosity on the grounds that "his culture should be preserved," as it is that the white man should still follow in the footsteps of Vortigen, Canute or Boadicea. If their descendants walked forward into greater knowledge the Indian can also. There is good sense in Mr. Skinner's view, and though the Indian holds a firm place in his sentiments he is not sentimental in his view of them or their problems. To him they are brother men.

In the Path of the Morning Star

It was an important time in the history of Indian education when it was decided to open the old Carlisle Barracks and found a school for Indians. It was an experiment that had its uncertainties and its dangers, but it was governed by the un-

wavering faith of Capt. R. H. Pratt. Faith accomplishes many things.

The school had not been in existence more than a few months before it produced a monthly magazine known as EADLE KEA-TAHTOA, with the motto "God helps those who help themselves." In Vol. 1, No. 1 published in January, 1880, we read this notice:

"The educational department of our school has had the brief existence of about two and a half months. Without waiting for the arrival of white men's clothes, the eighty-two Sioux who were our first recruits were gathered into the school-room and the difficult work of teaching began. The faces of nearly all were painted—some were wrapped in gaily-embroidered blankets, others happy in the possession of jacket or breast plates heavy with embroidery or elk teeth. All were eager to learn."

The first number of the paper was small, being only five and one-half by eight and one-half inches, but the second number came out as a nine by twelve. It had better type. Thereafter the paper appeared regularly and increasingly in better form, but it is not until its seventh issue that we are able to unravel the mystery of its name, which the editorial page reveals as Big Morning Star. In this number the first annual report of Lieut. Pratt, the Superintendent appears. There is also an anniversary poem, of which one of the verses reads:

"One year ago!
Are we the same boys
Who with trinkets and toys
Moccasins, blankets and paint
And a costume most quaint,
On the 6th of October,
The long journey over,
Came to this friendly roof,
One year ago.

When the paper reached its second year and its ninth number it cast off its aboriginal name and came out in larger size as "The Morning Star." It continued this name until January, 1888, when without warning it became the "Red Man."

The paper had now become a widely-circulated periodical with strong articles, interesting news and reports on the progress of the pupils. In July, 1900, it again had a change of heart and came out as "The Red Man and Helper" and with a title in red ink to denote the change. Its influence continued to grow and its mission as a civilizing force continued to expand.

It was now a weekly periodical instead of a monthly and all through it ran the thought and the plans of A. J. Standing, Miss Burgess and of Capt. Pratt. There is nothing but a revelation of strength as one turns over the page of the old files and the wonder is that so much could be done.

During the year 1904, political troubles arose culminating in an army order calling Capt. Pratt back to his regiment—after these many years. In his farewell statement, the Captain, (now Gen. Pratt) said: "With this issue of the Red Man and Helper my responsibility for its utterances is ended. I have left. . . . three paragraphs at the head of the editorial column in order that the principles I have contended for, which are summed up therein, might attract attention and bring results."

"To civilize the Indian get him into civilization, to keep him civilized let him stay there."

"How is an Indian to become a civilized individual man if he has no individual civilized chances?"

"It would rob them of manhood and make paupers of emigrants coming to us from any country in the world to reserivate and double-bureauize them as we do our Indians."

With a clean statement of his principles Gen. Pratt left his school and his paper enjoining the five thousand boys and girls who had been under his instruction to "stick," study and struggle for success.

The files of the Carlisle publications are rich in memories, rich in precious thoughts; they are a monumental record to the civilization of a race.

The Crow Indians

The recent publicity given to Indian affairs in the State of Montana brings to light the tale of a small group of Indians possessing millions of dollars of tribal and individual property and more than three million acres of land. These vast possessions held by the one thousand, six hundred and ninety-six Crow Indians have, for some time past, been the object of certain interests that seek to obtain a strangle hold on valuable property.

The Crow Indians are one of the small Montana groups, but one of the richest Indian tribes in the United States, outside of Oklahoma. Like many other northern tribes, they have just emerged from the state of wandering hunter men

who dwell in tepees and other temporary dwellings. Civilization has swept upon them with tremendous rapidity and it is little wonder they are dazed by its vast undertakings. Out of the one thousand, six hundred and ninety-six Crow Indians only thirty-three are citizens of the United States, while only twenty-five of these are voters. Yet, according to the recent reports of the Commissioner of Indian Affairs, this little band of aborigines seems to be as industrious as any other group of people within the country.

Several years ago the matters at Crow Agency were investigated by a Congressional Committee and it appears that the recent agitation about these matters is an attempt to make the deplorable situation of seventy-eight years ago, or more, seem to be the condition at present. This is altogether false, for matters are at Crow today far more satisfactory than they have been for many years; nevertheless, matters are bad enough and the temptation to use the millions of acres belonging to the Indians by stock men is so great that it is probably true that there are violations of the Indians' just interests. The Indians, themselves, use only three hundred and seventeen thousand acres for grazing out of a total of more than three millions. One hundred and fifty-three thousand acres are used for agricultural purposes, but the Crow tribe as an entity derives its greatest revenue from the lease of grazing lands. Just whether this income is adequate or not, is a matter that the Commissioner of Indian Affairs must answer. He says:

"The charge has been made that the Indian allottees have not been compensated for the use of their individual allotments included in the several grazing pastures. But few of these allotments are fenced and consequently they form a part of the open range. These Indian allottees are clearly entitled to compensation for the use of their unfenced lands, and it has been decided that these allottees shall be fairly compensated in addition to their share in the tribal lease rentals. On the whole it is a serious question of policy which I am giving careful consideration, looking toward the working out of a plan which will be equitable both for the individuals who have allotments within the tribal pastures and the tribe as a whole. However, it involves both questions of law and fact which are more or less complicated."

It is certainly evident that strong pressure is brought to bear upon the Superintendent at Crow Agency, as well as upon the administration at Washington, whereby the grazing interests of the country may secure large lease holds of tribal property.

There are other matters that have for a number of years seemed to verge upon a point of scandal. A number of years ago the Indian Department went wild over the idea of digging

irrigation ditches on all the Indian reservations and paying for these ditches out of the money held in trust for the tribe. It does not clearly appear that the Indians of various tribes were ever consulted as to whether they wanted their money expended for ditches or not. It also seems to be true that portions of land were irrigated which did not seem to be of any distinct benefit to the Indians. It is said that the neighboring whites soon seized upon their lands and derived the benefits for which the Indians had paid. Regarding this the Commissioner says:

"Referring to the statement that the irrigation system is being maintained out of Indian funds for the benefit of the white man, it may be interesting to know that a maintenance fee is now being assessed against all land irrigated by the systems, and instructions have recently been given to collect fees from all white water users whether owners or lessees. This is being done not only to properly place the expense of operation and maintenance, but also to prevent the purchasers of allotments from deriving service at the expense of the tribe and to prevent the use of tribal funds for the benefit of part of the Indians to the exclusion of others not having irrigable allotments.

"The statement that some of these Indian lands have been purchased by lessees and others is evidently based on the fact that one lessee has purchased several thousand acres of deceased Indian lands where the heirs petitioned for its sale and where it was offered under sealed bids as provided by law. No land has been offered for sale recently and all proper precaution is being observed to prevent any one person or interest from securing such a holding as will amount to a monopoly."

As far as I am able to judge, the greatest benefit that the Indians will ever get out of their irrigation projects in Montana and the lands which they put into them for the government and the money they get out of their funds for so doing: nevertheless, from the number of complaints that come into my office, I should be led to believe that the Indians did not receive all the employment to which they were entitled; however, the authorities assert that this is not so. The Crows who only a few years ago were considered among the wildest of our wild Indians are now making considerable progress in civilization, or what in their neighborhood purports to be such. They are originally a division of the Hidasta Sioux and they live now as they did during the days of the Lewis & Clark Expedition in the vicinity of the Big Horn River not far from Yellowstone Park. Today many of them can read and write English. One thousand, one hundred and eighty profess to be Indians of Christian religion and nine hundred and seventy-five wear citizen's clothes, but more than half retain the picturesque garb of their ancestors. The Crow minds seem to be vigilant and alert ones and some of their younger people

have acquired fairly good elementary educations. It is a difficult matter at long range to criticize the administration of affairs at an Indian agency. The vast amount of looting and actual thievery that has characterized the administration of Indian reservations makes the friend of the Indians feel that these things are surreptitiously continued today and these suspicions are not entirely without grounds. It does not seem strange that an Indian agent who receives only \$2,000 salary and whose hands are tied with arbitrary departmental rules should make some mistakes in the administration of property worth \$15,000,000. Very few business concerns would ask any man to care for a \$15,000,000 proposition, such as the Crow Agency, for the small sum of \$2,000.

The official report of the Inspectors Linnen and Cook on the conditions at Crow contain the following:

"The subject of agriculture is being made a most important one on said reservation. Indians have been induced to do more fall plowing during the present fall and to put in winter wheat, and there has been an increased activity in encouraging the Indians to farm. With proper safeguarding of the Indians' herds and increased activity in farming these Indians should become very prosperous.

"There is at present a good, strong man at the helm on this reservation, who is using every endeavor to strengthen and encourage these two great industries, and we have confidence in believing that his efforts will be successful in securing good results.

"In conclusion we desire to say that it is noticeable that conditions have materially improved on said reservation under the short regime of the present superintendent and we believe they will continue to steadily improve."

Commissioner Sells who visited Crow last fall made a lengthy inspection and reports:

"As a result of my visit to the Crow Reservation we have authorized the construction of a hospital as provided for in the Crow treaty; have commenced the reconstruction of the boarding schools at Crow Agency and at Pryor Creek; reorganized practically the entire force at the Agency boarding school; abolished one live stock position, removed one stock man and appointed another; accepted the resignation of three farmers and appointed more efficient men; appointed three field matrons, who have been equipped with proper conveyances to do field work, and have made several changes in the office force."

The Secretary of the Interior, himself, took occasion to visit Crow Agency and in a signed statement says:

"I visited the Crow Reservation last year and found much that I thought could be improved, and from that time until now we have made vigilant and unceasing effort to improve the conditions which arose under previous administrations. It is a matter of pride with me that the Indian shall see that this administration is a real friend and that the Indian lands are his and being used by him. I have been kept in touch by Commissioner Sells with what has been done, and have helped in the direction and framing of the policies pursued, and I know that what has been done has been right and will prove beneficial to the Indians."

But notwithstanding all this there is something at Crow that is abnormal. Whether it is a reflex of reservation conditions, the natural revolt of the red men to their loss of liberty, or to actual abuses, we are not prepared to state. In all the extracts picturing the Crow Reservation we have not read any spoken or written by the Indians most affected.

Book News and Book Views

The Modoc War

Once in a great many years a book is published, written by an Indian and giving the red man's views of his own history. Such a book has appeared recently under the title, "The Indian History of the Modoc War, and the Causes That Led to It." The author is Jeff C. Riddle, son of Winema, the heroine of the unhappy days that form the subject of the book.

Mr. Riddle has produced a good book. It abounds with detailed information and is written in a narrative style. Its statements are backed up with evidence, and gives the impression of being historically correct. The tragedy of the Lava Beds occurred forty-one years ago. It created a sensation at the time and a vast amount of inaccurate writing has since enmeshed the true story of Captain Jack and his tragic fight. Mr. Riddle has with great pains sifted out the facts and presented them in a style that commands respectful attention. Without doubt he is the best living authority on this part of Oregon's history.

The book is from a local press and evidently was published especially for the author. It is filled with quaint pictures of people and places connected with the Modocs.

The value of the work must not be overlooked, despite the inexperience of the writer. He has been a hard student and is entitled to all the possible credit for producing his history. It is the outgrowth of his entire life experience and thought. What we like about it is its air of fairness, and the loyalty it expresses to his mother, who was in the midst of the fight.

The book contains seventeen chapters, two hundred and ninety-five pages and more than one hundred illustrations.

The Indian History of the Modoc War, by Jeff C. Riddle, Marnell & Co., San Francisco, Cal. \$2.50. Special to Indians \$2.15, postpaid.

*Book on Secret Societies**Written by an Indian*

The American Indians for centuries have had secret societies. Some of them are highly organized and have elaborate rituals. Much of an Indian's life was devoted to the work of his secret order or orders, and he proudly carried the emblems of his lodge into battle, on his exploring expeditions or on his hunting journey. From British Columbia to Maine, from Minnesota to the Gulf and from Florida to New Mexico, nearly all Indians were devotees of the hidden mysteries of their ceremonial cult.

Not much has ever been discovered about these Societies. Few observers even when they did succeed in witnessing a ceremony knew its import, could fathom the "secrets" or lay hold of the ritualistic teaching. This fact must have been impressed upon the mind of Dr. Clark Wissler of the American Museum of Natural History in New York. His order went out to his staff, "Find out all you can of Indian ceremonial societies, write full accounts and we will systematically publish everything authentic about them." As a result the American Museum has issued a most remarkable series of papers dealing with the subject.

One of the latest is "Pawnee Indian Societies" by James R. Murie, a Pawnee Indian who has done much work along similar lines for students and writers on Pawnee history. Mr. Murie's paper consists of a detailed description of the Bundle Societies, Private organizations, Medicineman's Societies and the modern ceremonies. The paper is an important contribution, and proves the immense influence that ceremonialism played in the life of the Pawnee. Upon their ideas of sacred or war bundles rests much of their social and ceremonial life, but the basis of their tribal organization is their conception of their division into the north and south sides, or winter and summer people. In every contest, game or council this idea is carried out.

*Pawnee Indian Societies, by James R. Murie. Vol. XI—part VII. Anthrop. Papers Am. Museum Natural History, New York, 1914.

Notes and Queries

Notes

The Indian Fondness for Music

The Indian is and always has been fond of music. The Indian is gifted with a big voice. He can sing for hours and even for days at the dances without tiring. He is a good listener to music both of the popular and classic nature.

In talking about the old-time Indian it is known that music is the principal medium by which he communicates with the Unseen. He worships, plays, hunts and fights with the charm and the magic of his music.

Some tribes have native flutes which make from four to six tones of the scale. The tunes played on them are beautiful. On these they play their plaintive love songs which have been harmonized for the piano in recent years. The native drum is also an important instrument being used at all their ceremonies.

The Indians of today who form "the educated class" have learned to play with great skill on the piano and other musical instruments. Some have trained their voices to sing the songs of the great masters. A few have become composers, while others have taken the opera career.

In all Indian schools there is a brass band, mandolin and guitar clubs, and it is noticeable that the students learn to play on these instruments very quickly.

At the Sac and Fox Indian school where music had never been taught until last October, it was wonderful to note the manner in which fourteen boys took to playing of the brass instruments. Their first lesson was given the second week in October, and they were able to favor the audience with three selections on Thanksgiving Day. Other Indian schools have done as well and they have been able to do it because they were interested in music.

An Indian band has been organized in this country which ranks with the best American or foreign bands in the United States.

Some Indians who are not able to play the piano have self-playing pianos in their homes. By having these pianos, they can listen to classic and popular music, *played on the piano*,

and those having the Victrola, can listen to songs that are sung by great singers. On one western reservation nearly every home has either a self-playing piano or a Victrola.

The old people in sending their children off to school almost always inquire of their agent whether music is taught at the school where they are being sent. This shows that they wish their children to have a musical education. Students generally return after a three years' course being able to please their people with their musical ability. All these instances prove the Indians' love for music.

The government has sent out a special agent to all the reservations in order to take phonographic records of the ancient Indian music to the exact time and tune in which they are sung. They do this to preserve them.

Some men, such as Thurlow Lieurance and Charles Wakefield Cadman have studied Indian music for years and have elaborated and harmonized them so that they can well be considered as classic music. A noted Indian girl singer sang four of Mr. Cadman's songs founded upon tribal melodies at Denver last fall, and the audience appreciated them as highly as any classic song.

So let us appreciate the fact that the Indian fondness for music does not mean only his native music, but music of every kind. And, too, let us feel with interest at what is being done with the old tribal melodies and realize that they should be preserved with the other history of the American Indian.

—*Evelyn R. Twoguns.*

History Making News

The Roe-Cloud High School for Indians

From The Wichita Beacon. (Kans.)

Wichita's importance as an educational center is to be greatly augmented by an Indian school which is to be established in this city in the near future, by millionaire philanthropists. The school, which will be the only institution of its kind in the United States, probably will be located in the eastern section of the city, near Fairmont college. The sum of \$50,000 will be available to build and start the school. Representatives of the founders have visited Wichita and this city has been officially designated as the logical place to locate the institution. The donation of a campus of twenty acres has been asked of Wichita citizens, and seventy lots have been offered by local property owners. The representatives will again visit Wichita next week.

The movement which has resulted in the forming of definite plans to establish the school in Wichita, originated at the Lake Mohonk conference, in the state of New York. The conference is held each year and is attended by persons who are interested in educational and philanthropic affairs. The condition of the Indian, the negro and others is discussed and considered by members of the conference with a view to improving them. In contemplating the condition of the Indian, methods for elevating the race were sought. At the government Indian schools the students are instructed in branches only as high as the eighth grade.

When the average Indian boy completes the course in these institutions he is from eighteen to twenty-two years, and he refuses to attend high school with persons much younger. As a result he returns to his tribe without enough education to extend any influence toward elevating the race. In order to provide an institution at which the Indians may prepare themselves in the higher branches to attend college, the academy here is to be provided. The school is intended to do for the Indian what the Booker Washington school does for the colored race.

The movement has been discussed for several years and it received impetus recently when the results of education evident in a brilliant young Winnebago Indian with the adopted name of Henry Roe Cloud, were brought to the attention of the board of directors. He is said to be the best educated Indian in the United States and he will be at the head of the Wichita school. Rev. Walter C. Roe, Superintendent of the Reformed church Indian mission at Colony, Okla., has been a leader in the movement but he is now deceased. The latter's widow, Mrs. Roe, Henry Roe Cloud and E. E. Lindquist, Secretary of the Haskell Institute Y. M. C. A., at Lawrence, Kan., visited Wichita at the direction of the board of directors last July, for the purpose of conferring with A. A. Hyde, president of the Mentholum company and to investigate the city's advantages for the school. Mr. Hyde was leaving for Colorado at the time and they did not remain.

In addition to the twenty-acre campus which citizens will donate, the board desires option on a fifty-acre tract of land located near the school which will be used for gardening purposes. Mr. Hyde referred the campus project to a committee of citizens, of which E. M. Leach, city commissioner, is chairman. Other members of the committee, each of whom has donated land for the campus, are Mr. Hyde, Mayor W. J. Babb, Robert J. Campbell, Jesse Scanion, Frank Schuler, I. E. Martin, Walter Henrion, Mason Nevins, Thomas Carr, Mr. Hibarger, A. E. Sweet and Mrs. Hattie Tillinghast.

They returned to Wichita in September and with Mr. Hyde inspected the city, later reporting conditions to the board of directors. When the board met at Lake Mohonk in October the members voted to locate the school in Wichita.

A number of other cities were considered but Wichita was selected because of its educational atmosphere, its railroad facilities, its moral elements, its proximity to Oklahoma where many of the students will come from, and because of its geographical location near the center of the United States. The object of the founders is to educate the Indians so they will return to their homes and prove an influence in the elevation of their race.

The board of directors required that the campus be located with a commanding view because Indians insist upon being situated on a hill, Mr. Hyde states. The seventy lots which

have been donated for the purpose are located in the north-east part of the city on Fairmont Hill.

In addition to Henry Roe Cloud, Winnebago Indian, being at the head of the school, Mr. Lindquist will serve as principal. A number of Indian boys have already pledged themselves to be students at the new institution. In the treasury at present are funds amounting to \$5,000 and the founders will provide \$50,000 to buy land and construct buildings.

Among the men interested in the school are William E. Sweet, a Denver capitalist, the president of the Hudson river line of boats at New York City, and Mr. Peairs, head of the Indian educational division of the Department of the Interior at Washington. These men and seventeen other persons prominent in the United States form the board. Many of them are millionaires.

*Dr. McKenzie, Noted Educator. Investigating Local
School for Indians. Has Accomplished Much
for the Red Men of America. Tribal
Notables His Friends.*

From The Riverside, (Cal.) Daily Press

As one of the investigators for the trustees of the Phelps-Stokes fund, under whose auspices a survey of the educational institutions for American Indians is being conducted, Dr. Fayette A. McKenzie of Columbus, O., is at present in this city to visit Sherman institute.

The survey now being conducted is the first independent survey of Indian education. The director of the fund is Rev. Anson Phelps-Stokes of Yale, who acts in the capacity of secretary. Besides Dr. McKenzie, Rev. Henry Roe-Cloud, a Winnebago Indian of Nebraska, is also in the field as investigator. Dr. McKenzie's route has included the southern portion of the country, and he arrived in California after a journey through Arizona.

"This is really only a hasty, preliminary survey we are now making," said Dr. McKenzie to a Press reporter. "A more careful study of the institutions will be made later, and probably about January, 1917, the report of the whole procedure will be published.

"This survey is not being made with the object of finding

fault, or of searching for graft. The object is to measure the advancement of the Indian under modern educational methods."

Dr. McKenzie should be able to gather more valuable information in his visits, for he is evidently the possessor of the greatest requisite to success—a thorough interest in his subject. To the interest he adds a sympathetic understanding of the Indians, their past and present, and a keen desire to make their future brighter. Added to all this is the fact that he is himself an educator of note.

He will not be able to complete the work of the survey, however, for in the fall he will assume the position of president of Fiske University, at Nashville, Tenn. For the past ten years he has been professor of sociology at the state university, Columbus, Ohio.

Dr. McKenzie is in a position to tell many thrilling stories of the great war in Europe, for he was in France when the conflict commenced, and was detained in Paris for some time. Unlike many persons who were placed in a like position, he is extremely reticent concerning his experiences there, and dismisses the question with a courteous reply and remark, "But this is not for publication."

The fact that Dr. McKenzie is thoroughly interested in the Indians of the United States cannot be more plainly illustrated than in the statement that he was the founder of the Society of American Indians, an organization of nation-wide importance.

The Society includes all tribes, particularly the more educated tribes, and was organized in 1911. There are now eight hundred Indian members and about that number of white members, although the latter are associate members and have nothing to do with the management of the affairs of the organization. The headquarters are at Washington, D. C., a fact which enables those in charge of affairs to keep closely in touch with the work accomplished by the Indian Affairs department. The power of the Society is growing yearly, and government officials now listen with respect to any suggestions made by the body.

Last December a delegation of forty Indians, members of the Society, visited President Wilson, and presented to his attention a memorial which embodied not only their opinions as to the present status of the American Indian, but also their plea that betterment should be made in the near future

In part this memorial set forth the following fact: "We believe that you feel, with the progressive members of our race, that it is anomalous permanently to conserve within the nation groups of people whose civic condition by legislation is different from the normal standard of American life. As a race the Indian, under the jurisdiction of the United States, has no standing in court or nation. This condition is a barrier to the progress of our people who aspire to higher things and greater success."

A strong plea that betterment through legal procedure be made in the status of the Indians was included, and it was said that President Wilson appeared not only interested, but deeply impressed by the words of the memorial.

The officials of the organization include several of the most noted Indians of the United States. Sherman Coolidge, the president, is a noted Episcopalian missionary, and an Arapaho. William J. Kershaw, first vice-president, of the Menomini tribe is an attorney of Milwaukee and a Democrat of much political power. Mrs. Emma D. Goulette, vice-president on education, is a Pottawatamee. Charles D. Carter, vice-president on legislation, is a member of Congress from Oklahoma, and is a Cherokee. Charles E. Dagenett, vice-president on membership, a Peoria, is supervisor of Indian education for the government, and is probably the highest-salaried Indian in the government offices. Arthur C. Parker, a Seneca, is perhaps the most active officer of the Society, in his capacity as secretary and editor of the excellent magazine which it publishes, *The Quarterly Journal*. He is archaeologist for the state of New York, and is considered a very brilliant man.

The Society holds annual conferences, the meeting places being as a rule at some of the large universities. The next conference will be held at the University of Kansas, Lawrence, Kans.

Plans Drawn of Schools for the Papago Indians

Government Taking Steps to Give Sturdy People Scattered over Arizona Desert Facilities for Education. Interests Protected.

From The Christian Science Monitor.

Steps are being taken to use all of the \$50,000 federal appropriation for the fiscal year to provide school facilities among the Papago Indians in Arizona. Plans have already been

drawn and specifications prepared for the construction of schools in the villages of Ventana, Indian Oasis and Comobabi, all under the San Xavier jurisdiction. The contracts for these schools have not yet been advertised, but it is expected that advertisements will be placed within a very short time.

Authority has been granted by the Indian office for the construction of similar schools at Cocklebur and Chiu Chiuschu, both in the Pima jurisdiction. These buildings are estimated to cost \$5,000 each and plans have been made to construct them in the open market.

It is not believed that the project herein described will utilize the entire \$50,000 available, but the amount that will be so used cannot be determined until bids have been received on the three buildings first mentioned. It is purposed when the amount available is determined, to construct perhaps three or four other buildings, and steps now are being taken to ascertain the proper sites for them.

Gradual but persistent encroachment by white stockmen, the steady influx of prospectors for mineral who seek riches, and active efforts within recent years by private corporation or individuals to discover, seize and appropriate the available water supply both surface and underground, constitute serious factors affecting the future welfare of these Indians; likewise the desire of the state of Arizona to obtain title to large areas under the so-called "school land grants" in the territory occupied by the Papago Indians. The Indian office is now and for some time past has been bending every effort to safeguard the Papago Indians and is making a series of special investigations there in order to ascertain not only the available resources at the disposal of these people, but also the sources of the greatest danger, present or prospective, to their welfare.

The Papago Indians, numbering approximately six thousand, live in bands or villages more or less widely scattered over a territory sixty miles long (north and south) by two hundred miles broad, principally located in Pima and Pinal counties, Arizona. The villages are located usually at points where water can either be stored for stock purposes or reached by wells, which frequently are of great depth. This part of Arizona is practically a treeless semi-arid desert. The home of the cactus and the so-called nomadic Papago, although the latter term is somewhat misleading, as many bands of villages of these Indians have a more or less permanent abode,

while other bands stay between two or more villages, seeking pasture for their stock.

Mile after mile of this desert can be traversed without any sign of animal life except a few stray cattle in search of pasture. After traversing twenty-five or thirty miles of practically virgin desert one runs into a Papago Indian village consisting of thirty or forty adobe houses, built reasonably close together on two or three acres of ground, and housing from one hundred to two hundred souls. In close proximity to the village will be found a cultivated grainfield, and a stock corral which is usually fenced with mesquite brush or ribs of the Schuao cactus.

The slight rainfall and the rapid loss of water by seepage and evaporation prevents the production of crops under the usual farming methods. These Indians have developed an ingenious plan for collecting sufficient water to mature grain on a limited acreage. They throw out dykes, in many cases miles long, converging into a funnel, thus gathering the rainfall from thousands of acres and collecting it in a "pocket" where the subsoil is such as to prevent rapid loss by seepage. In this way they obtain sufficient moisture to mature grain on a few acres, usually adjacent to each of their villages.

It is not known just how long these Indians have lived in this vicinity, but two hundred years ago history found them there, battling against adverse local and climatic conditions. As a tribe, they are peaceful, never having borne arms against the whites and resorting to battle only when necessary to defend their homes and property against intruders. They have developed a race of sturdy, clean, independent, law-abiding self-respecting people. The existence that they have been able to eke out has not been of the best, but it has been without material assistance from outside sources.

Up to a few years ago little had been done by the government with a view of aiding the Papago. In 1874 a reservation comprising some sixty-nine thousand acres was withdrawn by executive order for the Papago Indians living near the mission at San Xavier. In 1890 allotments in severalty covering forty-one thousand acres within this reservation were made by three hundred and sixty-three resident Papago. This was but one village which probably received special treatment on account of its close proximity to Tucson, one of the oldest towns in the United States. Other villages, possibly seventy-five in number, scattered from the Mexican border on the

south to the Gila river on the north, were left unprotected until 1912, when, by executive order, reservations aggregating eighty-five thousand acres were withdrawn for four villages located in Pinal county. At the outside this will only afford protection to about eight hundred Indians.

Conditions have made these Indians somewhat independent as a tribe, but these very conditions also have compelled dependence on each other. The country occupied by the Papagos is a dangerous one in which to live alone. The scarcity of water itself is a great danger, especially to the traveler or one not thoroughly posted as to the limited supply. This has caused the Indians to live in communities, and they build their villages, stock ponds, corrals, etc., by communal labor, knowing but little of the white man's idea of individual property rights.

About the only thing the Papago Indians ask is to be left alone, although as a tribe they greatly appreciate any assistance offered, particularly in the way of increased educational facilities, or plans to augment their limited supply of water. Little definite information is available as to the water possibility and drainage of the territory occupied by these Indians. Surveys made in 1912 cover only a small portion. A survey party began work in March, 1914, and to June 30 had covered about sixteen townships, or five hundred and seventy-six square miles.

These surveys are to determine the water shed, drainage areas, character of soil, and the greatest need for and possibility of water development by storage reservoirs, wells or control of the storm water for flood irrigation. At six places water troughs have been placed so as to prevent pollution of the waters of the ponds by allowing access of cattle thereto. The troughs are supplied from the pond by gravity through a pipe controlled by a float valve.

Toward the close of the fiscal year a large well-digging rig was moved to Topowa and set up and drilling began. It is purposed to extend this work by drilling at other places where the indications are favorable for the development of water.

